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IDENTIFIERS	*Teton Sioux (Tribe)

ABSTRACT

In addition to providing initial exposure to Native American culture, this junior high school curriculum unit is intended to help students improve their composition and thinking skills. The students' cognitive task is to recognize that groups are composed of individuals and that individual group members are different from their groups in the same way that students are different from their cultural groups. The unit aids the student in the task because it is intended for individualized study designed in part by the student. In the course of the unit, students gain practice in planning, composition, grammar, handwriting, reading, and research skills. The unit begins with a teacher sheet that provides an overview of goals and presents an outline for classroom organization. A lesson follows that preassesses student attitudes, writing skills, self-expression, and interests to determine which subsequent lessons should go into each individual study plan. The lessons focus on adaptation, belief, and belonging, and lesson topics include the migrations, economics, world view, leadership, extended family, education, and history of the Teton Sioux. Each lesson plan includes an assignment and a list of specific activities for students to complete. Activities include reading for information, creative and report writing, summarizing, and map and chart making. The unit includes many of the essays that students are required to read and the study guides that students are required to complete after the reading. (SB)

ED233872

TETON SIOUX CULTURE

THROUGH LITERATURE AND WRITING

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TOPIC: Native American Culture

GOALS:

1. To allow for natural progression on a developmental level continuum--from concrete toward formal operational thinking processes.

2. To facilitate development of language arts/skills.

3. To improve accuracy and quality of information about Native American culture.

CONCEPTS:

1. Adaptations: Egla ka (migration); Mazaska tantahan (economics); Can Kpe opi 1890 (Wounded Knee 1890).

2. Belief: Wanka Tanhan (world view); Itcitacan (leadership); Can Kpe Opi (1973) (Wounded Knee 1973).

3. Belonging: Tiospaye; Wo onspe (education); Can Kpe Opi 1973 (Wounded Knee 1973).

GENERALIZATIONS:

1. The Teton Sioux culture is composed of individually different people.

2. Individual members of the Teton Sioux culture are different from their group in the same way that I (the student) am different from mine.

AN OUTLINE FOR CLASSROOM ORGANIZATION

1. GENERAL INTRODUCTION: THE GREAT PLAINS EXPERIENCE
   Large group instruction--videotape.

2. STUDENTS SELECT INDIVIDUALIZED LESSON PLANS
   Student-teacher planning conferences to select and modify individualized lesson plans.

3. STUDENTS CONDUCT RESEARCH AND WRITE REPORTS OR STORIES
   Students work alone, in pairs or in small groups.

4. STUDENT PAPERS ARE READ FOR OTHERS IN THE CLASS
   At least one paper from each individualized lesson is selected for reading.

5. UNIT CLOSURE: STUDENTS VISIT WITH NATIVE AMERICANS
   Plans for a social experience, speaker, or visit to a special place should evolve as students work in the unit. It should take place either as the students are completing their work or as the final event in the unit.

Teacher Sheet

TO THE TEACHER:

This unit is planned for junior high students who have reached a level of maturity where they have begun to be aware of themselves as they are different from others in a group. Generally they behave consistent with an internalized set of rules, and they understand when specific situations demand rule modifications. They also see the world in terms of specifics rather than generalized standards.

These students want to do their own thing because they have started to think about themselves as individuals. If they are to grow in their thinking, it is important for them to be able to make some reasoned decisions about their own learning and to begin to identify their own questions, concerns, and interests. Therefore, the unit is structured to allow for choices. It emphasizes the relationship of parts to the whole rather than using a global approach. The unit contains individualized student plans, but the teacher should recognize that the plans will never be the same for any two students. Student plans are a structural base but should be used with flexibility and changed if necessary in response to student needs.

The characteristic way students at this developmental level process information is by focusing on a part of the whole and then formulating perceptions about the whole from their knowledge of its parts. Therefore, the unit is planned for students to study about parts of the Teton Sioux culture. The students are probably most familiar with Sioux culture if they have any information about Native Americans at all. This may provide some problems since students may need to unlearn or relearn as they attempt to form accurate perceptions. By gaining accurate information about a part of the culture, students will be able to grow toward a more accurate understanding of people who come from a different culture. The information students gain will be most meaningful to them if it is consistent with questions, interests or concerns they have about their own lives in their own culture.

The cognitive task before the student at this level is to recognize clearly how the individual is different from other people, and to realize that no one is alone in that difference. This will serve as a base to understand how individual differences can contribute to the group. Only by clearly understanding and accepting their own individuality can students begin to understand how groups within a society are different in order to choose membership in groups consistent with individual goals.

These students will not be as likely to perceive Indians in stereotyped roles because they can understand that people are different. With appropriate instruction they would be able to accept and understand that differences can be observed within a culture; then they need to see that people of another culture are different in the same way that individuals see themselves as different.

Teacher Sheet

This unit is planned to provide an initial exposure to Native American culture through an interest stimulating experience, to help the student identify alternative ideas he/she could choose in a study of Native American culture, and to help the student develop an independent plan which will allow him/her to find similarities within differences.

SKILL GOALS:

To provide opportunities for students to gain practice using planning, composition, mechanics of grammar, handwriting, reading, and research skills consistent with their level of development in each area.

Planning: Students will gain individual guidance from the teacher so that they can learn to choose or write a study plan consistent with their own interests and learning styles.

Composition: Students will gain experience in report or narrative writing by completing writing assignments after conducting research.

Mechanics: Students will use the model provided by the teacher when he/she edits first copy papers to identify and correct variations from standard writing practice.

Handwriting: Students will gain handwriting practice by copying a paper written during the unit in their best handwriting. They will follow the six basic rules for good handwriting.

Reading: Students will become better able to independently select reading materials consistent with their interests and reading abilities.

Research: Students will gain practice in identifying alternative methods of collecting data for research reports. If appropriate, they will learn that alternatives to media center materials exist and will learn to use alternatives to either supplement or replace factual information collected in the media center.

Teacher Sheet

PREASSESSMENT

This unit is planned to help students improve their thinking skills, their composition skills, and their understanding of Native Americans. In order to facilitate growth in each of these areas, the teacher needs to know:

--what the students themselves are questioning.

--how students organize ideas in writing.

--what attitudes students have about Native Americans.

One way to gather information about each of these is to have students write a story and then to read their writing, thinking about what students are saying about themselves and Native Americans and what composition skills they are using to express their ideas.

Recommended Assignment

> Write a story about a day when you met and spent some time with a Native American. Tell about the person and how you spent the time you had together. Describe what you thought and how you felt.

PREASSESSMENT--SELF-EXPRESSION AND INTEREST

The assignment for a story about spending time with a Native American is deliberately an open assignment to allow students to express their own concerns. In their stories, and in incidents that occur within stories, students spontaneously express questions and concerns that are of major importance to them. Teachers can identify these questions and let students explore the questions they have about themselves.

Initial observations of a number of student papers indicate that students who are beginning to think about themselves as they are different from others in the group, express one of three general concerns. They express questions about friendship, about the idea of fate and who or what controls one's destiny, and they express a body image idea or theme. Unit lessons contain topics that allow the students to explore their questions about themselves within the content and context of the unit.

If students focus on the friendship theme, they can use such lessons as those prepared on family life, education, or world view because these lessons encourage students to think about human relationships, how they are established and

sustained. Students interested in the question of control over oneself and one's environment could use lessons such as those on Sioux migration or Wounded Knee-1973. Students expressing the body image theme could explore that issue in the context of lessons that deal with the sun dance, hunting, and personal sacrifice and stamina necessary for leadership.

Unit lessons are not designed for exact matching of student questions and content about Sioux culture. Unit lessons are planned to encourage the opportunity for students to explore questions about themselves within the context of the unit. The individualized lessons can be suggested and described to students by the teacher. Then students select lessons that are most meaningful to them.

PREASSESSMENT: WRITING

Stories about Native Americans serve as initial samples of student writing ability. They reveal the way each student uses written language to transfer meaning; they also provide an index of the student's organization of thought. The teacher can use these writing samples to make observations of each student's use of words, sentence structure, and organization of ideas to convey meaning.

Individualized lessons in the unit provide opportunities for students to gain writing practice. Each lesson contains models of professional narrative and expository writing. Students respond to what they read by writing their own ideas in simple sentences on teacher-prepared reading guides or in paragraphs in their journals. The teacher can read and react to daily work as students proceed through individualized lessons in the classroom and can make suggestions that will help students express their ideas.

At the end of each individualized lesson plan, the student is asked to write a longer paper. This can be written in either narrative or expository form. Students will choose the form that works best for them. Final papers should be edited by the teacher unless the junior high student has exceptional skill. Students make final copies from edited work. These final papers should be shared with others in the class. Outstanding papers can be submitted to school papers or other local publications.

Through continued writing practice in the unit, students will improve writing skills. As teachers observe changes in student writing, they can make notations on student papers. Then, at the end of the unit, these notes can be used as part of the evaluation and can be shared with parents at conferences.

Teacher Sheet

PREASSESSMENT: ATTITUDES

Information students have about Native Americans influences their attitudes and feelings toward people who come from the Native American culture. It also influences perceptions students have about historic events and contemporary political and social decisions. Student information may have come from a variety of sources including fiction stories, adult conversation, newspapers, television, school units or direct observation. Much of this information has been prepared by non-Native American writers. Some present a highly stereotyped image; some are inaccurate. Students may be faced with the difficult task of reorganizing previously assimilated information as they gain additional knowledge.

Student stories indicate ideas and attitudes developed from information the students have assimilated. Basically the teacher needs to know if student ideas come from an accurate knowledge base or whether their ideas represent inaccurate information or stereotyped ideas.

If student ideas are accurate, further discussion or testing will indicate knowledge of exact facts or details. Some students will resent reading books they've read before. For other students rereading a book would be a learning experience. It is important that the students are not bored; that they find the information they're acquiring intellectually stimulating. Students who have an accurate knowledge base may also serve as resource people for others in the class.

Most students will probably express stereotyped ideas. Frequently expressed stereotypes include either a plains savage or a highly romanticized natural man. The unit attempts to accept the fact that most students will probably start their unit work with these ideas. As they acquire accurate information, students will have the knowledge base they need to leave stereotyped ideas behind.

Name_____

LEARNING CONCEPT--EGLA KA (Adaptations)

LEARNING ACTIVITY

Your assignment is to research the reasons for the movement of the Teton Sioux to the Western Plains and the changes this migration brought to the Sioux way of life. After completing your research, you will describe in your own words, why the Teton Sioux moved west, what kinds of plants and animals were found on the Plains and how this changed their way of life.

STEP 1
Read "Lakota History" by William Wallis (Essay 1)

STEP 2
Complete the Study Guide or write a one-page summary of the information in your journal

STEP 3
Go to the media center and locate an atlas containing historical maps. Locate either a regional or a United States map showing the country before the states were located on maps. If you have trouble finding such a map ask the librarian to help you.

STEP 4
Trace the migration routes of the Sioux Nations on a map.

STEP 5
Prepare either a chart or a scrap book showing the Teton Sioux homes, tools, and food sources when they lived east of the Missouri River and when they lived north of the Platte River. You may use either pictures or written descriptions.

STEP 6A
Think about the information you studied in this unit. Imagine what it might be like to live as a Teton Sioux. Write a story that is related to what you have just studied. Try to include some of that information in your story. Your story might be about one or more of the following:

--an exciting event.
--a young person becoming an adult.
--a person who acts differently because he/she has learned different cultural patterns.
--making friends.
--getting married.
--a person who does something heroic.
--an important lesson or moral truth.
--growing up.
--dealing with supernatural forces.
--raising a family.
--an experience that isn't mentioned here, but one you

would like to write about.

Choose this activity or Step 6B.

STEP 6B
Write a report describing the migration of the Teton Sioux. In your report tell how the Sioux lived in the eastern region. Then tell how their lives changed when they moved to the region north of the Platte River.

STEP 7
Take the first copy of your work to your teacher. Edit your writing. Then write your final copy.

STEP 8
Make a list of questions you have about what you have learned. Discuss these with your teacher.

Lakota History: 1650-1880: Before the White Man

by William Wallis*

A century ago the Sioux Nation was a great nation. Its realm included parts of what are now the states of Nebraska, South Dakota, Wyoming, and Montana. Its borders were formed by the Platte River in the south and the Heart River in the north, the Missouri River in the east and the Big Horn Mountains in the west. The Lakota or Teton Sioux ("Dwellers of the Prairie") were the westernmost division of the Great Sioux Nation, as distinguished from the Nakota who lived in the central part of the region and from the Dakota who lived in the easternmost part of the region. The main difference between these three divisions--then and now--is that they speak different dialects of the Sioux language.

Between 1650 and 1680, small bands of Sioux moved westward from the Mille Lacs region in what is now Minnesota. They were under pressure from the combined forces of the Cree and Assiniboine, who were supplied with guns by the French. They were also attracted by the great herds of buffalo that roamed the plains. The Sioux, until then a more sedentary hunting-gathering people, became a nomadic hunting and warring society. Although nomadic, the bands of the western Sioux Nation, the Lakota, assembled each summer to decide matters of national importance and to give the Sun Dance, the most sacred of ceremonies. It was a complicated ritual, involving many rites. It was a gathering for all people of the western Sioux Nation, not an assembly of representatives. This summer meeting symbolized the unity of the Sioux people. These gatherings gave the entire populous Sioux Nation cohesion and force in affairs of the Plains Indians. It was a time when men received visions.

As the Sioux secured territory to the west, they became great warriors in the plains. They carved out a territory from lands previously held by the Omaha, Ponca, Arikara, Kiowa, Cheyenne, and Crow. To secure this land and to keep

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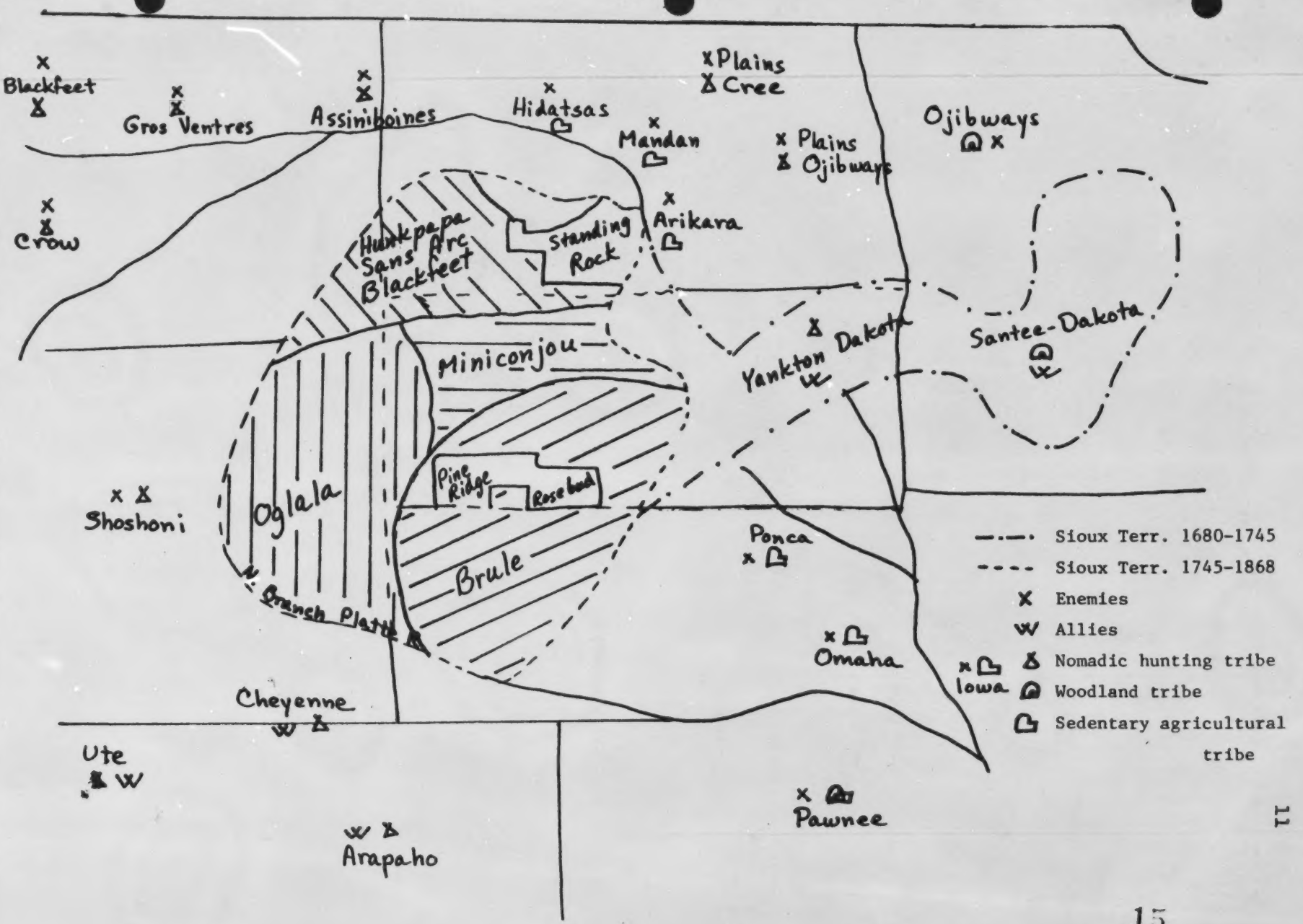
*The essay was written by William Wallis in connection with a school curriculum and music project. The project was also developed by Alfred Menard, Richard Moore, and Perry Wounded Shield. Menard and Wounded Shield are both members of the Teton Dakota group.

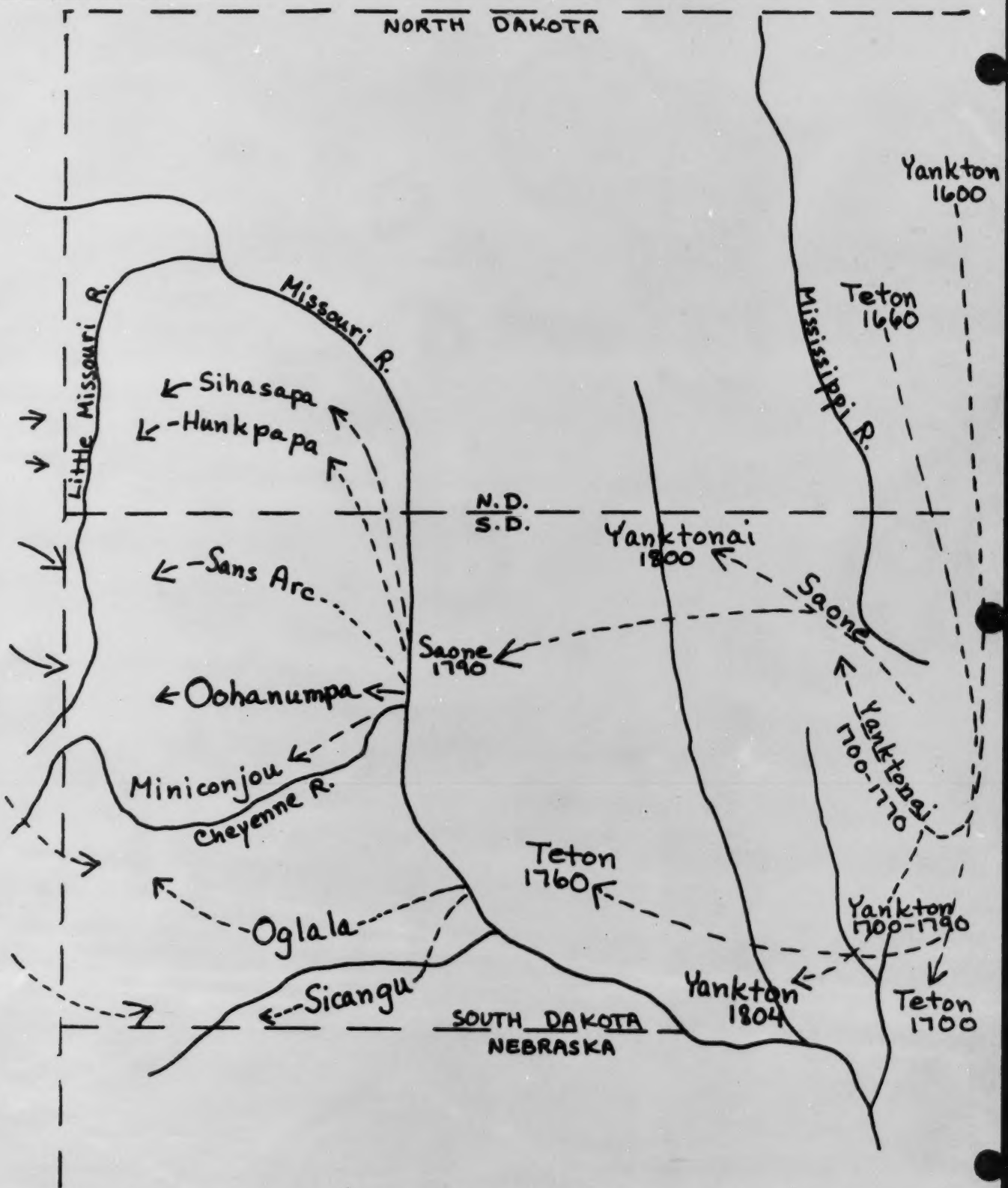
control of it, they made war a way of life. The Sioux culture was exposed to two powerful stimuli in the 18th century; the horse and the gun. Together they enabled the ambitious Sioux men to become great hunters and the world's most renowned mounted warriors.

The horse had been introduced to the New World by the Spaniards. By 1742 the Sioux had horses. Within fifty years the horse was fully integrated into the ultimate pattern of the Sioux culture. Not only was the highly trained horse an essential part of the hunter's skill and warrior's tactics, but it was a primary medium of exchange, a symbol of prestige. The Sioux people became more nomadic, wealthier in terms of goods derived from the environment, and more powerful militarily by fully exploiting the horse. Some Sioux had muzzle-loaders by 1700. Soon they were using them as potent weapons in inter-tribal warfare. Firearms were of little value to Sioux horsemen in hunting, however, for the skittish buffalo stampeded at rifle report. The Sioux technique of hunting was to ride among the herd, killing effectively with the quiet bow and arrow. Stimulated by almost simultaneous acquisition of the gun and the horse, and located in the heart of the northern buffalo range, the Sioux way of life burst into a magnificence that lasted nearly a century. After 1750, the Sioux were a plains society whose existence depended on the buffalo. From its carcass they got food, from its bones they made tools, from its hide they made clothing and teepees. The vital importance of the buffalo caused the Sioux to consider him a symbol of the virtue generosity. Tatanka, the buffalo, was a great provider and the basis of Sioux socio-economic existence.

Drastic changes occurred in Sioux society in the late 19th century. They came about through the unforeseeably and (for the Sioux) unbelievably powerful force of the white conqueror, who killed the buffalo in such great numbers that it disappeared almost entirely and who fenced in the land for farming or claimed it for mining. Finally, even the sacred soil of the Black Hills was torn up for gold. For the Lakota, the Black Hills were the dwelling place of the sacred spirits. The Treaty of 1868 had promised protection of the Holy Road--the road used by the Lakota to reach Paha Sapa, the sacred Black Hills--and of the hills themselves. The bloodiest Indian-white struggle was caused when whites violated this particular aspect of Red Cloud's treaty of 1868. Then the white man came in overwhelming numbers and even the Lakota's most desperate defense was of no avail. With the buffalo's death, the Lakota way of life was drastically changed. With the military defeat, Lakota pride and self-assurance were undermined.


Blackfeet
Gros Ventres
Assiniboines
Hidatsas
Plains Cree
Mandan
Plains Ojibways
Ojibways
Crow
Arikara
Hunkpapa
Sans Arc
Blackfeet
Standing Rock
Miniconjou
Yankton Dakota
Santee-Dakota
Pine Ridge
Rosebud
Oglala
Shoshoni
Brule
Ponca
Branch Platte
Omaha
Iowa
Cheyenne
Ute
Pawnee
Arapaho
Sioux Terr. 1680-1745
Sioux Terr. 1745-1868
Enemies
Allies
Nomadic hunting tribe
Woodland tribe
Sedentary agricultural tribe

11



Map from "A History of the Sioux Nation in Maps, from A Meeting of Cultures, distributed by Nebraska Curriculum Development Center, University of Nebraska-Lincoln, 1978.

LAKOTA HISTORY
STUDY GUIDE

1. Approximately how large was the land area inhabited by the Sioux Nation about a century ago?_____

_____

2. What three divisions were included in the area?_____

_____

3. What was the main difference between these three divisions?

_____

4. Why did small bands of Sioux move westward from Minnesota between 1650 and 1680?_____

_____

5. How did the Sioux way of obtaining food change with this move?_____

_____

6. Why did bands of western Sioux assemble each summer?_____

_____

7. What did this gathering symbolize?_____

_____

8. What cultural groups inhabited the western territory secured by the Sioux?_____ _____

_____ _____ _____ _____

9. What two stimuli influenced Sioux culture in the 18th century?

_____

10. What was the basis of Sioux socio-economic existence?_____

_____

11. What force influenced Sioux culture in the late 19th century?

_____

12. Why were the Black Hills special to the Sioux?_____

_____

13. What did the Treaty of 1868 promise?_____

_____

14. What caused the bloody Indian-white struggle at this time?

_____

15. What two events drastically affected Lakota pride and their way of life?_____

_____

Name_____

LEARNING CONCEPT--WANKA TANHAN WANYAKA (BELIEF)

LEARNING ACTIVITY

Your assignment is to research the ideology of the Teton Sioux people. An ideology is a belief system about the way the universe works and man's place in the universal structure. It is somewhat like a religious perspective. After completing your research, you will describe the Teton Sioux world view in your own words. Your writing will be in the form of a report. Then make a visual display, illustrating the world view for display in the classroom.

STEP 1
Locate the reading Indian Boyhood.

STEP 2
Discuss the reading with your teacher.

STEP 3
View the film The Sioux Legends. Complete the study guide or write a one-page summary of the information on the film in your journal.

STEP 4
Go to the media center and locate the story posters--The Warbonnet, The Legend of the Pipe, and The Legend of Double Faced Woman.

STEP 5
Write answers to study guide questions for the posters or write a one-paragraph summary of the information on each poster in your journal.

STEP 6
Read the supplementary reading--"The Circle" (Tyon) and "The Number Four" (Tyon).

STEP 7
Write one paragraph explaining "The Circle" and telling about "The Number Four."

STEP 8
Think about the information you studied in this unit. Imagine what it might be like to live as a Teton Sioux. Write a story that is related to what you have just studied. Try to include some of that information in your story. Your story might be about one or more of the following:

--an exciting event.
--a young person becoming an adult.
--a person who acts differently because he/she has learned different cultural patterns.

--making friends.
--getting married.
--a person who does something heroic.
--an important lesson or moral truth.
--growing up.
--dealing with supernatural forces.
--raising a family.
--an experience that isn't mentioned here, but one you would like to write about.

Choose this activity or STEP 8B.

STEP 8B
Use the information you have gathered to write a report of one to three pages describing the Teton Sioux World View. After completing the first copy, ask the teacher to read your writing for editing work. Then write the final copy.

STEP 9
(Optional) Make a visual display of the Sioux World View for the classroom. This might be an illustration of a story, the Sacred Hoop, or a picture of your own using the sacred colors.

"THE NUMBER FOUR"

(By Tyon)

In former times the Lakota grouped all their activities by four's. This was because they recognized four directions: the west, the north, the east, and the south; four divisions of time: the day, the night, the moon, and the year; four parts to everything that grows from the ground: the roots, the stem, the leaves, and the fruit; four kinds of things that breathe: those that crawl, those that fly, those that walk on four legs, and those that walk on two legs; four things above the world: the sun, the moon, the sky, and the stars; four kinds of gods: the great, the associates of the great, the gods below them, and the spirit kind; four periods of human life: babyhood, childhood, adulthood, and old age; and finally, mankind had four fingers on each hand, four toes on each foot, and the thumbs and the great toes of each taken together are four. Since the Great Spirit caused everything to be in four's, mankind should do everything possible in four's.

"THE CIRCLE"

(By Tyon.)

The Oglala believe the circle to be sacred because the Great Spirit caused everything in nature to be round except stone. Stone is the implement of destruction. The sun and the sky, the earth and the moon are round like a shield, though the sky is deep like a bowl. Everything that breathes is round like the body of a man. Everything that grows from the ground is round like the stem of a tree. Since the Great Spirit has caused everything to be round mankind should look upon the circle as sacred for it is the symbol of all things in nature except stone. It is also the symbol of the circle that marks the edge of the world and therefore of the four winds that travel there. Consequently, it is also the symbol of a year. The day, the night, and the moon go in a circle above the sky. Therefore the circle is a symbol of these divisions of time and hence the symbol of all time.

For these reasons the Oglala make their tipis circular, their camp circle circular, and sit in a circle in all ceremonies. The circle is also the symbol of the tipi and of shelter. If one makes a circle for an ornament and it is not divided in any way, it should be understood as the symbol of the world and of time. If, however, the circle be filled with red, it is the symbol of the sun; if filled with blue, it is the symbol of the sky. If the circle is divided into four parts, it is the symbol of a vision of some kind. If a half circle is filled with red it represents a day; filled with black, the night; filled with yellow, a moon or month. On the other hand, if a half circle is filled with many colors, it symbolizes a rainbow.

One may paint or otherwise represent a circle on his tipi or his shield or his robe. The mouth of a pipe should always be moved about in a circle before the pipe is formally smoked.

Name_____

LEARNING CONCEPT--MAZASKA TANTAHAN (ADAPTATIONS)

LEARNING ACTIVITY

Your assignment is to research and write a report about the way the Teton Sioux cooperated to obtain food, clothing, shelter and tools.

STEP 1
View the film "Tatanka."

STEP 2
Complete Study Guide after viewing the film.

STEP 3
In a group of four divide up the readings so each member reads one of the following:

Teton Economic Life After Reservation Life (Macgregor)
The Wasichus Coming (Neihardt)
The Buffalo and It's Uses (Mails)
The Horse Revolution (Mails)

After completing the reading, write a one-page summary of what you have read.

STEP 4
Have a conference with the teacher to discuss the economy of the Teton Sioux and how it changed from 1600 to the present time.

STEP 5
View the film "The Great Plains Experience, Part I--The Land"

STEP 6
(Optional) View "Part II, The People"

STEP 7
Draw sketches or list the things that the Teton Sioux used for food, clothing, tools, etc. Make a list of questions you have about what you have learned. Discuss these with your teacher.

STEP 8
Make a visual display for the classroom. Do any one of the following:
1) Illustrate the uses of parts of the buffalo.
2) Illustrate contributions made by Native Americans.

STEP 9A
Think about the information you studied in this unit. Imagine what it might be like to live as a Teton Sioux. Write a story that is related to what you have just studied. Try to include

some of that information in your story. Your story might be about one or more of the following:

--an exciting event.
--a young person becoming an adult.
--a person who acts differently because he/she has learned different cultural patterns.
--making friends.
--getting married.
--a person who does something heroic.
--an important lesson or moral truth.
--growing up.
--dealing with supernatural forces.
--raising a family.
--an experience that isn't mentioned here, but one you would like to write about.

Choose this activity or STEP 9B.

STEP 9B
Write a one to three-page rough draft of a report describing the economy of the Teton Sioux. Take this to your teacher for editing.

STEP 10
Write the final copy of your report or story.

"The Wasichus Coming"

from John Neihardt, Black Elk Speaks (N.Y. Pocket, 1977), pp. 8, 181, 184-85, 195-96.

Once we were happy in our own country and we were seldom hungry, for then the two-leggeds and the four-leggeds lived together like relatives, and there was plenty for them and for us. But the Wasichus* came, and they have made little islands for us** and other little islands for the four-leggeds,*** and always these islands are becoming smaller, for around them surges the gnawing flood of the Wasichu; and it is dirty with lies and greed.

A long time ago my father told me what his father told him, that there was once a Lakota holy man, called Drinks Water, who dreamed what was to be; and this was long before the coming of the Wasichus. He dreamed that the four-leggeds were going back into the earth and that a strange race had woven a spider's web all around the Lakotas.**** And he said: "When this happens, you shall live in square gray houses, in a barren land, and beside those square gray houses you shall starve." They say he went back to Mother Earth soon after he saw this vision, and it was sorrow that killed him. You can look about you now and see that he meant these dirty-roofed houses we are living in, and that all the rest was true. Sometimes dreams are wiser than waking. . . .

As I told you, it was in the summer of my twentieth year (1883) that I performed the ceremony of the elk. That fall, they say, the last of the bison herds was slaughtered by the Wasichus. I can remember when the bison were so many that they could not be counted, but more and more Wasichus came to kill them until there were only heaps of bones scattered where they used to be. The Wasichus did not kill them to eat; they killed them for the metal that makes them crazy, and they took only the hides to sell. Sometimes they did not even take the hides, only the tongues; and I have heard that fire-boats came down the Missouri River loaded

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*Wasichus: white people.

**Islands for us: reservations

***Islands for four-leggeds: fenced-in farms

****Spider web: an Iktomi web.

with dried bison tongues. You can see that the men who did this were crazy. Sometimes they did not even take the tongues; they just killed and killed because they liked to do that. When we hunted bison, we killed only what we needed. And when there was nothing left but heaps of bones, the Wasichus came and gathered up even the bones and sold them.

All our people now were settling down in square gray houses, scattered here and there across this hungry land, and around them the Wasichus had drawn a line to keep them in. The nation's hoop was broken, and there was no center any longer for the flowering tree. The people were in despair. They seemed heavy to me, heavy and dark; so heavy that it seemed they could not be lifted; so dark that they could not be made to see any more. Hunger was among us often now, for much of what the Great Father in Washington sent us must have been stolen by Wasichus who were crazy to get money. There were many lies, but we could not eat them. The forked tongue made promises. . . .

[Later] we stayed there [in New York] and made shows for many, many Wasichus all that winter. I liked the part of the show we made, but not the part the Wasichus made. Afterwhile, I got used to being there, but I was like a man who had never had a vision. I felt dead and my people seemed lost and I thought I might never find them again. I did not see anything to help my people. I could see that the Wasichus did not care for each other the way our people did before the nation's hoop was broken. They would take everything from each other if they could, and so there were some who had more of everything than they could use, while crowds of people had nothing at all and maybe were starving. They had forgotten that the earth was their mother. This could not be better than the old ways of my people. There was a prisoners' house on an island where the big water came up to the town, and we saw that one day. Men pointed guns at the prisoners and made them move around like animals in a cage. This made me feel very sad, because my people too were penned up in islands, and maybe that was the way the Wasichus were going to treat them.

In the spring it got warmer, but the Wasichus had even the grass penned up. We heard then that we were going to cross the big water to strange lands. Some of our people went home and wanted me to go with them, but I had not seen anything good for my people yet; maybe across the big water there was something to see, so I did not go home, although I was sick and in despair.

. . . . . .

[Later], the Wasichus had made another treaty [1889] to take away from us about half the land we had left. Our people did not want this treaty either, but Three Stars (General Crook) came and made the treaty just the same, because the

Wasichus wanted our land between the Smoky Earth and the Good River. So the flood of Wasichus, dirty with bad deeds, gnawed away half of the island that was left to us. When Three Stars came to kill us on the Rosebud, Crazy Horse whipped him and drove him back. But when he came this time without any soldiers, he whipped us and drove us back. We were penned up and could do nothing. . . .

After the Tetons were placed on reservations, they made a remarkable economic recovery between 1890 and 1914 by turning from buffalo hunting to cattle herding. Read the following essay written in 1942.

"Teton Economic Life After Reservation Days"

by Gordon Macgregor*

In spreading along the creeks of the reservation, the Indian families built log cabins and established themselves on the land much like white rural families. Slowly each family also began to accumulate a small herd of cattle and horses. In the early years of settlement, many families were content to live by government rations and to spend their time in idleness, gaming, community gatherings, or riding to other homes. In order to increase their efforts toward self-support, the Agency cut down the amount of rations. The Indians were also expected to earn their rations by working on a project to fence the reservation. The reduction of rations and the requirement of work to stimulate industry on the part of the Indians came at the same time that the Great Sioux Reservation was broken up and large sections were set aside for white settlement. The chiefs opposed to co-operation with the government immediately took occasion to point out that all these actions were new proof of the government's lack of good faith and its intent to cheat the Indians.

However, the process of accepting the white man's life continued to gain impetus. Missionary work spread from Pine Ridge town into the new communities, but it was many years before a large part of the population joined the churches. The government established small country schools in which the Indian children learned the three R's. After the turn of the century, the reservation population entered a long period of comparative calm, during which it became fairly well adjusted to a settled rural life and cattle-raising.

The raising of cattle, which became the basic economy of the reservation, began in the 1870s, when, in keeping with the local economy, the military in charge of the Pine Ridge Agency began providing the Indians with cattle. They also prevailed upon the Indians to keep the cows from the cattle supplied for ration issues. Beginning in 1871, one animal on the hoof was included in each Indian's monthly ration. During the early part of this period, however, Indians were leaving the reservation to hunt buffalo, and a great number from Pine Ridge had become embroiled in the

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*Gordon Macgregor, Warriors Without Weapons (Chicago: University of Chicago Press, 1946), pp. 37-41.

battles of 1876 with Custer and Crook. We cannot assume, therefore, that all the Indians had become livestock owners or that those who owned cattle were livestock operators in the modern senses. They ran their cattle much as they ran their herds of ponies. However, an interest in cattle had been stimulated among those Indians who had accepted reservation life and wished to remain at peace with the white man. The first civilian superintendent, following the program initiated by the Army, issued cattle directly for the purpose of building up Indian cattle herds. He was greatly impressed and satisfied that the Indians kept the original issue and allowed the calves to mature. According to official reports, there were 10,000 head of Indian cattle on the open range by 1885, and by 1912 the Indian herds had increased to 40,000 head.

The continued pursuit of stock-raising, however, was interrupted by plans for other enterprises. The Allotment Act of 1887 had been passed on the assumption that, by allotting every Indian a tract of land, all of them would rapidly become "civilized" and self-sufficient farmers. Individual allotments were to be held in trust by the United States government for twenty-five years, in order to protect Indian interests. At the end of this period their competency to handle their own affairs would be passed upon; if the judgment was affirmative, title would be vested in the allottee in fee simple. The allotment of lands to the Pine Ridge Indians did not commence until about 1904. By 1916 the major portion of the reservation had been divided into tracts of 160 acres for each Indian regardless of age.

Although allotments were not made on Pine Ridge during the nineteenth century, there was some pressure from private and government quarters in the East upon the Pine Ridge agents from 1890 to 1900 to promote dry farming. During this period the Pine Ridge Indians suffered from various ill-advised actions of the Agency and from political schemes and fraud.

In 1900 a new agent came to the reservation and remained for seventeen years. Under his direction the Indian cattle operations gained fresh impetus which resulted in a good increase of the herds. The livestock practice of this era was that of the open range, of allowing the herds to move over the reservation ranges with little supervision. Each spring and fall great roundups were held, which were important events to all the Indians. During these years the Pine Ridge Dakota became steeped in the life of the cowboy, his existence in the open, his dress, his skill with horses--all of which would be extremely attractive to people who had been great horsemen and lived the life of the Plains Indians. Rations became so unnecessary by 1914, that they amounted only to token payments.

With the beginning of World War I, cattle prices soared and the Indians were encouraged to sell their herds, and in 1916 nearly all the herds were sold off. Besides the attraction of high prices, there was pressure from white stockmen to have the Indians dispose of their cattle so that white cattle interests could lease the reservation ranges in these years of tremendous profits. Only one small lease of reservation land had been made to a white man in 1914, but by 1917 the large cattle operators had secured leases on nearly all the reservation. The remaining Indian cattle merged with the herds of the whites and were sold in the fall roundup. A new agent, who believed in leasing Indian lands, took charge in 1917. In the following year all the reservation lands went under control of whites and remained in their hands until 1921.

The loss of their cattle herds was the greatest disaster that had befallen the Pine Ridge Indians since the vanishing of the buffalo. For a second time, the basis of their economy and the foundation on which their society rested were swept from beneath them. The full effect was not felt immediately. Although there was much fraud involved, the returns from the cattle sales created a sudden wealth in cash. The Indians indulged in an orgy of spending, for their cash income from high land rentals appeared to be endless. Feverishly they began buying the gadgets of civilization, especially automobiles. For these they traded their herds of horses, often twenty-five for a car. The Indians had always kept herds of horses on the reservation, and during the last years of their cattle sales, many had invested in fine-blooded horses to improve their stock. These horse herds now disappeared rapidly, and by 1930 there was left about one horse for each Indian.

In 1921 began the postwar depression that forced many cattle operators to go out of business and default on their leases. Many Indians, now without cattle to sell, were hard hit by the sudden cessation of their income from leases. Then came the opportunity to sell the land. The Competency Commission arrived from Washington to arrange for handing over title to property formerly allotted to Indians. The sale of allotments thus became possible and was even encouraged by the Agency. In accordance with a policy established by the Bureau of Indian Affairs four years previously, only persons of one-half or less Indian blood were adjudged competent. Hence the holdings of many Dakota remained intact for some time, but pressure to sell increased.

By the end of 1922 the agricultural market had recovered, and there began a feverish buying of Indian lands by land speculators and crop farmers. The government, with little

thought for the Indians' future, co-operated fully. The Agency placed notices of available lands in full-page newspaper advertisements. Again high prices encouraged the Indians to sell. Without cattle to run on their land, cashing in on their allotments appeared to be a profitable piece of business. Most of the Indians felt assured that they would always be able to live on the reservation and that there would always be lands of relatives to which they could move. There was much pressure from agents of land companies and land speculators, and not a little fraud in many of the dealings. An Indian might accept forty dollars and a new suit of clothes, believing it was a down payment, only to find later that he had signed his name or put his mark on a completed deed.

The purchasers of the land were in the main promoters who were reselling it to midwestern farmers for the cultivation of flax, wheat, and other grain crops in the first dry farming to be practiced on the reservation. Although the great drought of the plains area began in 1924, it did not reach serious proportions until the 1930's, and the white farmers on the reservation continued to be successful up to the financial crash of 1929.

It was during these years that the little towns of Wanblee, Batesland, and Martin flourished as marketing centers for the farming people. The white population continued to increase on the reservation, and their influence upon the habits of the Indians began to be discernible. Indians acquired a few milk cows, chickens, and small farm livestock. The success of the white farmers encouraged the government to promote dry farming among the Indians. Seed and farm equipment were issued through a system of reimbursable loans. Thus a new economy was started on Pine Ridge; it proved to be both short-lived and disastrous.

The drought and depression of the 1930's wiped out almost the last of the white leases and the Indians' own efforts at dry farming or raising cattle. In one community, in 1931, the average cash income for a family of five was $152.80. From petty capitalists, which most of the population became after the sale of their cattle herds and the leasing or sale of their lands, they now became poverty-stricken dependents on charity.

After a year of Red Cross and federal direct relief, the Indians were given wage work on relief projects. With the establishment of the Civilian Conservation Corps in 1933, special projects were set up for the employment of Indians on reservations. Since married men were enrolled in the Indian C.C.C., nearly all the able-bodied men on the Sioux reservation were on the government pay roll. Thus,

as in some other very low income groups, the period of the depression was undoubtedly one of hardship, but the average income of the population was greatly increased. In the year 1939 the average individual income was $213.11, of which 50 percent was supplied as relief wages and payments and commodities distributed by the federal government. The most lasting effect of this period has been the experience of nearly all the men in a wage-work economy.

In the last seven years the government has attempted to re-establish the Indians in the cattle industry. After bitter experience the lesson has been definitely learned that this is the only permanent economy possible on the reservation lands. Yet re-establishing this economy has proved difficult. The problems arising from the inheritance of land, past sales of land within natural cattle ranges, the limitation of credit, and the greater attraction of relief wage work and recent wartime industry have all hampered the development of cattle ownership. It has been necessary for Indians who start cattle operations to receive rations for a year or two to support their families until their herds begin yielding an income.

In 1942, all C.C.C. work ended with the liquidation of the program. Thus many Indian families faced for the first time in almost a decade the problem of supporting themselves without wages or other assistance from the government. From one point of view, this has been a fortunate event for the future adjustment of the people, for they will never accept full responsibility for their own welfare until they meet and solve their own problems of making a living, but many dislocations and frustrations have accompanied the sudden change. Opportunities for defense work off the reservation had already attracted many men, particularly the former C.C.C. enrollees who had learned marketable skills. Other young men have gone into the military services, a career still exciting and highly attractive to the Sioux. Many of the families remaining on the reservation have received cattle on a repayment basis in a rehabilitation program directed by the Agency. The adjustment to this economy is far from completed as yet, but there are traditions of the past and values in both the old culture and the adopted "cowboy culture" that give promise of successful transition from one economy to another.

THE HORSE REVOLUTION

by Thomas Mails*

The advent of the horse revolutionized the life-pattern of the Plains Indians in a particular way. It did not begin a new culture wherein the Indians did things they were not already doing in some form or other, but it enabled the people to break forth into a nomadic life on a full-time basis. Before this they were semi-nomadic, with small bands of Indian families moving out at intervals from fairly stationary villages to hunt buffalo at piskins and buffalo jumps. With the horse to carry them, their tipis, and their other possessions, they could follow the roving buffalo herds throughout the good-weather months, and they could raid the enemy's horse herds at greater distances in shorter periods of time. This does not mean that raids on foot were no longer made, for many warriors continued to walk into enemy country so they could steal horses and get them home without the added burden of bringing their own back too. The horse led, then, to a period of great prosperity, and to what might be called the golden age of the Plains Indians, which lasted from 1750 to 1875--or perhaps to 1886, when virtually the last buffalo was killed by White hunters.

While many of the Indian tribes acquired horses before their first recorded contacts with White explorers, an absence of documentation has made it impossible to say precisely what the first sources for Plains tribes were, at what dates they first obtained horses, how quickly they spread from tribe to tribe, and precisely how that dispersion took place.

Recent findings indicate that the Spanish stock-raising settlements of the Southwest, and particularly those in the neighborhood of Santa Fe, New Mexico, were the original sources for the horse's diffusion to the Plains tribes. The Indians who worked at these settlements learned how to handle the Spaniard's horses and mules, and soon realized the superiority of their use over foot travel and for the transportation of camp equipment. The first few horses and mules were obtained by the settlement Indians in trade for goods about 1600. Trade like this was continuous thereafter, and the Indians also stole horses whenever they could. Yet it was a development which proceeded very slowly, and none of the Plains tribes could properly be called "horse Indians" before 1650. The Ute, Apache, and Kiowa tribes were the first to put the

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*Thomas Mails, Mystic Warriors of the Plains (Garden City, N.Y.: Doubleday, 1972), pp. 216-219.

Map showing the spread of the horse into the Plains

horse to extensive use, next were the Comanches, and through the Spaniards and these original tribes, the horse was diffused to the northern Plains Indians.

At the beginning of the nineteenth century there were two main routes by which horses were spread to the tribes of the northern Plains. One route led from the Spanish settlements and Indian tribes of New Mexico and Texas to the Black Hills in South Dakota, thence eastward and northeastward to the Arikara, Hidatsa, and Mandan villages on the Missouri. The other route led from the upper Yellowstone eastward to the Hidatsa and Mandan villages. Both routes, then, put the Hidatsa and Mandan trade centers at the very hub of the horse diffusion. Other tribes came to this hub from every direction, and traded goods of every conceivable kind for horses and mules. In time, as the herds began to abound, horses and mules became the measure of a warrior's wealth, and were the favored medium of exchange.

Those who have studied the horse-diffusion problem extensively believe that the first horses were spread through peaceful contact between tribes, since Indians who were unacquainted with the animals would need to be taught to ride and to manage them. Ten years or so after they learned these things, a tribe was familiar enough with the horse's value to begin the pattern of raiding from other tribes which would characterize Plains life for a century or more. During the golden age period a few warriors and some tribes remained "horse poor," but most warriors owned ten or more at any given time, and some of them had herds numbering several hundred head.

Due to an inbreeding process begun in Spain, the Indian stallion had become a much smaller animal than the larger United States Cavalry horse the Indians were to encounter in the post-Civil War days, although in the late nineteenth century many large horses which had been bred by the westward-moving White population joined their herds by various means.

The Indian pony had a large head in proportion to its body, had strong features, weighed approximately seven hundred pounds, and stood about fourteen hands in height. It exhibited a wide range of solid and mixed colors; the most familiar was the pinto.

As it developed on the rigorous Plains, the little pony came to have amazing speed and stamina. It won many a race against the White man's larger horses, and could often double the distance other laden horses could travel a day, sometimes, say some authorities, covering as much as sixty or eighty miles.

Except for the worst months of the winter, the horse herds were cared for by the young boys. Hobbles were used, at least on the lead mares, when the herds were pastured on all but snowy nights. These were ingeniously made of twisted rawhide or of rawhide rope ties. Not all of the horses were pastured, however. The best buffalo- and war-horses were picketed outside the tipis of their owners from dark till dawn--being tied to a stake or else to something inside the tent; sometimes even to the owner's wrist when he suspected that enemy raiders might be near.

Once they had become accustomed to the horse, the Indians practiced horse breeding to a remarkable degree, breeding for size, task, swiftness, and color. They developed a fair ability with horse medicines and general care, and were excellent trainers of buffalo- and war-horses. Naturally, they employed many of their personal holy items as aids in this. One learns that many a warrior loved his buffalo- and war-horse

as his most dependable friend. Indeed, much of a warrior's success depended upon how closely the two worked together.

Indian accounts reveal that most Plains boys learned to ride unattended by their fifth or sixth year. They mounted their ponies from the right side--until the late nineteenth century when White saddles were obtained. They practiced with their horses until they could make them move or stop on verbal commands, and continued beyond this until they were so skillful they could ride and steer the horse by knee pressure alone, and so were seldom thrown when the horse came to a sudden, twisting stop.

White spectators were regularly awed by the riding abilities of the Plains boys and older warriors. At full gallop they could drop to either side of their horse with the greatest agility, sometimes holding on only by their heel. They were even able to ride hanging under the horse's belly. Boys learned to lean down and pick up small objects from the ground while riding at full speed, and how to ride by and lift up a fallen comrade alone or with the help of another warrior as a team effort. A practiced rider could pick a rope up by flipping it into the air with the tip of his bow while moving at full gallop. Some warriors could spring to the ground and back again while riding full tilt, so as to disturb the enemy's aim. George Catlin believed the Plains warrior to be the greatest horseman the world has ever known. He said that while some of them were less than graceful while on the ground, the moment they laid their hand upon a horse they "flew away like a different being!" In fact, it can be said that the Indian's favorite horse became, in many ways, an extension of himself.

A warrior often painted his favorite war horse with the same pattern and colors he used for his own face and body. And when he was preparing for ceremonial events or for journeys into enemy territory, he painted his horse at the same time as he painted himself. Society members usually employed designs which emphasized the nature of their society, although their symbols could include depictions of their own vision helpers and war exploits. The main thing to bear in mind is that a painted horse always carried a message about his owner, hence sometimes about the quality of the horse bearing the marks--although a painted horse might not always be the one the owner had ridden on the raids described.

The total effect of a painted warrior and horse upon those who saw them was often stunning, and many Indian accounts mention the striking impression they made. One aged Crow warrior still carried the picture of a Sioux rider he had encountered a half century before, whose entire body and horse were covered with bright blue paint and white dots.

"The Buffalo and Its Uses"

by Thomas Mails*

Then the advisor said: "At what place have you stood and seen the good? Report it to me and I will be glad."

One of the scouts answered: "You know where we started from. We went and reached the top of a hill and there we saw a small herd of bison." He pointed as he spoke.

The advisor said: "Maybe on the other side of that you have seen the good. Report it." The scout answered: "On the other side of that we saw a second and larger herd of bison."

Then the advisor said: "I shall be thankful to you. Tell me all that you have seen out there."

The scout replied: "On the other side of that there was nothing but bison all over the country."

And the advisor said: "Hetchetu aloh!"

Then the crier shouted like singing: "Your knives shall be sharpened, your arrows be sharpened. Make ready, make haste; your horses make ready! We shall go forth with arrows. Plenty of meat we shall make!"

Everybody began sharpening knives and arrows and getting the best horses ready for the great making of meat.

Then we started for where the bison were. The soldier band went first, riding twenty abreast, and anybody who dared go ahead of them would get knocked off his horse. They kept order, and everybody had to obey. After them came the hunters, riding five abreast. The people came up in the rear. Then the head man of the advisors went around picking out the best hunters with the fastest horses, and to these he said: "Good young warriors, my relatives, your work I know is good. What you do is good always; so to-day you shall feed the helpless. Perhaps there are some old and feeble people without sons, or some who have little children and no man. You shall help these, and whatever you kill shall be theirs." This was a great honor for young men.

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*Thomas Mails, Mystic Warriors of the Plains (Garden City, N.Y.: Doubleday, 1972), pp. 189-95, 208-16.

> Then when we had come near to where the bison were, the hunters circled around them, and the cry went up, as in a battle, "Hoka hey!" which meant to charge. Then there was a great dust and everybody shouted and all the hunters went in to kill--every man for himself. They were all nearly naked, with their quivers full of arrows hanging on their left sides, and they would ride right up to a bison and shoot him behind the left shoulder. Some of these arrows would go in up to the feathers and sometimes those that struck no bones went right straight through. Everybody was very happy.*

If God was the creator and overseer of life, if the morning star, moon, and Mother Earth combined their talents to give birth and hope to the Indian, if the sun was the dispatcher of wisdom and warmth, then the buffalo was the tangible and immediate proof of them all, for out of the buffalo came almost everything necessary to daily life--including his religious use as an intermediary through which the Great Spirit could be addressed; and by which the Spirit often spoke to them. In short, the buffalo was life to the Plains Indians until the White man's goods and ways first eliminated and then replaced the animal.

Understandably, then, a major part of Indian life was oriented in and around the buffalo herds. They moved with them during all but the winter months. The buffalo's habits and kinds were studied intensely, and in time the Indians put virtually every part of the beast to some utilitarian use. In fact, it is almost astounding to see a graphic breakdown of the uses made of him--of his hide, of his organs, of his muscles, of his bones, and of his horns and hoofs. It is slight wonder that the Indians reverenced the buffalo, related him directly to the Great Creator, and believed that he would respond to religious persuasion. The Sioux thought him to be a natural symbol for the universe, and no doubt the other tribes accorded him a like honor.

If a child's name included the word "buffalo" in it, the Indians believed that the child would be especially strong and would mature quickly. And, though a name in itself is not the guarantee of an automatic transformation, a "buffalo" child usually fulfilled the expectations of others by striving to accomplish what his name implied. If a warrior was renamed after a vision or great hunting or war accomplishment, and his new name included the word "buffalo," it meant that the buffalo was his supernatural helper, or that

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*From Black Elk Speaks, cited by Mails.

USES OF THE PARTS OF THE BUFFALO

HIDE

Buckskin:
- moccasin tops
- cradles
- winter robes
- bedding
- breechclouts
- shirts
- leggings
- belts
- dresses
- pipe bags
- pouches
- paint bags
- quivers
- tipi covers
- gun cases
- lance covers
- coup flag covers
- dolls

Rawhide:
- containers
- shields
- buckets
- moccasin soles
- rattles
- drums
- drumsticks
- splints
- cinches
- ropes
- thongs
- saddles
- stirrups
- knife cases
- bull boats
- quirts
- arm bands
- lance cases
- horse masks
- horse forehead ornaments
- bullet pouches

TAIL

- medicine switch
- fly brush
- lodge exterior decorations
- whips

BUFFALO CHIPS

- fuel
- signals
- ceremonial smoking

FOUR-CHAMBERED STOMACH

- first stomach contents:
  - frostbite
  - skin diseases
- liner: container for carrying and storing water
- cooking vessel

SCROTUM

- rattles

BLADDER

- sinew pouches
- quill pouches
- small medicine bags

SKIN OF HIND LEG

- moccasins or boots (preshaped)

HOOF & FEET

- glue
- rattles

PAUNCH

- lining used for buckets, cups, basins, dishes

MEAT

(every part eaten)
- pemmican (converted)
- hump ribs--immed. jerky (converted)
- inner parts eaten on the spot

BEARD

- ornamentation of apparel & weapons

TONGUE

- best part of meat

BRAINS

- hide preparation

HORNS

- cups
- fire carrier
- powderhorn
- spoon
- ladles
- headdresses
- signals
- toys

SKULL

- ceremonies
- sun dance
- prayer

HAIR

headdresses
saddle pad filler
pillows
ropes
ornaments
halters
medicine balls

MUSCLES

sinew:
  bows
  thread
  arrows
  cinches
glue

BONES

knives
arrowheads (ribs)
shovels
splints
winter sleds
arrow straighteners
saddle trees
war clubs
scrapers (ribs)
quirts
awls
paint brushes (hipbones)
game dice

WHOLE ANIMAL

totem
clan symbol
white buffalo
  sacred
adult yellow
  rare-prized

he exhibited the strength of a buffalo, or that he was an extraordinary hunter. In other words, the name described the powers of the man.

Societies named after the buffalo had the animal as their patron. The founder's vision would have featured the buffalo in a prominent way, and quite probably, all or most of the society members would also have seen buffalo in their dreams or visions.

Holy men who saw buffalo in the vision during which they were called to the practice of medicine would seek thereafter to commune with the Great Spirit through the buffalo. This might be done by prayers spoken to living buffalo--and thus sent through them to God--or by the ritualistic use of buffalo parts such as the skull. Then, too, their medicine bundles would always feature parts of the buffalo and/or stones associated in the mind of the holy man with the buffalo.

Buffalo calling was a constant and essential practice on the Plains. Since the Indians believed that buffalo existed for their particular use, it followed that the migrations of the herds were according to a divinely controlled pattern. Whenever, then, the season came for the great herds to approach their area, the Indians of each band sought to assist the process by "calling" the buffalo. Any delay in their appearance would, of course, intensify the calling procedures and amplify the medicine rites.

Buffalo often licked themselves, and in the process swallowed some of the hair. Over the years the hair sometimes formed itself into a perfectly round ball two inches or more in diameter. Such a ball was a great find, and it immediately became a buffalo calling item for ritual use.

. . . . . .

All of the Plains tribes had special songs which they believed would make the buffalo approach their camp areas. And all the tribes had dreamers and holy men who would conduct secret rites and then prophesy where the buffalo were most plentiful. The Mandans, after completing a meal, would present a bowl of food to a mounted buffalo head in the belief that it would send out messages to living animals, telling them of the Indians' generosity, and thus inducing them to come closer. They also prayed constantly to the Great Spirit to send them meat, and sometimes pleaded with a mystic "Spiritual Great Bull of the Prairie" to come to them with his cow, and with the herd close behind, naturally!

The holy men of the Sioux, Assiniboines, and Pawnees used buffalo skulls in rituals designed to entice the herds, and the carcass of the first animal slain in a large hunt was always sacrificed to God. On occasion, Comanche hunters would find a horned toad and ask it where the buffalo were. They believed the toad would scamper off in the direction of the nearest herd. Or the same hunters would watch a raven flying in a circle over their camp and caw to it, thinking it would answer by flying off toward the animals closest to them. They also held a nighttime hunting dance before the men left the main camp to look for buffalo. After the hunt there was a buffalo-tongue ritual and feast which they celebrated as a thanksgiving ceremony. Some of the tribes had a unique hoop game which "called" the buffalo as it was played.

. . . . . .

Speaking generally, when considering the energy put into buffalo calling, it should be recognized that there were many reasons to want the herds to come close to the camps: First, the transportation problem was a monumental one, since the enormous quantities of meat and the heavy hides were not easy to carry from the hunting areas to the camp sites. Second, it was much safer to hunt in one's own domain. In particular, the penetration of enemy territory or even of contested areas was extremely hazardous. . . .

In the minds of the Plains Indians of 1750 to 1875, the classic buffalo hunt was the summer chase. Hunting then was close to warfare in its demands upon horsemanship and courage. Cool nerves and sharp reflexes were required of horse and rider in both hunting and war, so the young brave trained his finest horses in the buffalo hunt until they became like extensions of the lower part of his body.

It took months of hard work to ready a horse for use in hunting and warfare, and not every steed could meet the requirements. Any buffalo in good condition could outrun a mediocre horse. An acceptable mount must be able to run down its quarry in a mile or less. Since an untrained animal would shy and buck whenever it came close to buffalo, it had to be taught to race through a confusion of beasts and up to an enraged bull while guided by knee pressure alone. The hunter needed both hands free in war and in the chase, and in both instances he either let the reins drop on his horse's neck, tucked the loose ends in his belt, held them in his teeth, or locked them in the crook of his right arm.

Each warrior had to have at least one horse which was trained to a fine point for buffalo hunts and warfare. It became his best and favorite, and was usually too valuable

to sell or trade. He guarded it like a treasure and picketed it just outside his tipi at night. After all, his existence and future depended upon it to an amazing degree. A buffalo and war horse was trained to stop instantly at a nudge of the knees or a tug from the rawhide thong, called a "war bridle," which was tied to the animal's lower jaw. But more than that thong was necessary, since racing through thundering herds over rough ground that was riddled with bushes, rocks, and hidden burrows portended frequent collisions and spills for the rider, so during battles and hunts a fifteen-to twenty-foot rope was often tied around the horse's neck so that its free end would drag behind the horse. When a falling rider seized the rope, his horse came to a sharp stop, and in a moment the man was on his feet and mounted again. Often one who had an especially valuable buffalo horse cut v-shaped notches in his ears.

Buffalo hunters stripped to a clout, or to clout and leggings at most, to reduce their weight and to free their movements. Frame saddles, shields, and other extra gear were left behind at a selected site. Some hunters used pad saddles or buffalo robes tied on with a buckskin cinch. A hunter carried six or seven arrows and his bow in his hands, or when using a gun, a few bullets in his mouth. Quivers were carried at the hunter's left side so that arrows could be quickly drawn. A heavy quirt was used to prod the horse.

A bow's length away was the distance the hunters had to try for, and the preferred targets were the intestinal cavity just behind the last rib, and just back of the left shoulder and into the heart. At that narrow distance their powerful bows could sink an arrow into the buffalo's body up to the feather, or even pass it clear through him. A foot closer brought them into hooking range, but a foot farther away meant losing power and accuracy. Unless the buffalo was hit in a vital spot, he died slowly, or often recovered altogether. In either case, he would race away and was lost to the tribe. Hunting skill was also encouraged by the fact that if two or more arrows from the same hunter were found in one of the carcasses, the women returned them to their owner with scalding compliments about his shooting ability and courage. To avoid this, many a hunter would risk his neck a second time to ride in close enough to grab his badly placed arrows and yank them free. Either that or he might try to reach a fallen animal, dismount and seize his extra arrows before the others could see them. Success in this always resulted in a private chuckle by the hunter.

To the victors belonged the buffalo's liver, and when the chase had run its course, they jumped from their horses, cut it out, and ate it raw, seasoned with gall and still steaming with body heat and dripping blood.

These were bizarre but triumphant moments, and every boy remembered to the last detail that first, crowning day when he dropped a buffalo to the ground and ate its liver. If his adulthood and capabilities had been questioned until then, such doubts moved a long ways away. Surely he was a man--and ready to assume his place in the tribal scheme!

Prepared skins are classified either as rawhide or buckskin. To make rawhide, the hide was first staked out on the ground with the hairy side down. Then the female worker hacked away the fat, muscle, and connecting tissues with a toothed flesher, originally made of bone, but later of iron pipe. After several days' bleaching in the sun, the woman scraped the skin down to an even thickness with an antler adz. If she wanted to remove the hair, the hide was turned over and treated again with the adz. If an unusually thick hide was desired, the skin was alternately soaked and dried over a slow, smoky fire.

Rawhide, which could be bent without cracking, served primarily for binding things together and for the manufacture of waterproof receptacles.

Buckskin was required for pliable items such as clothing, quivers, bonnets, thongs, and soft pouches. To produce it the skin dresser had to tan the already prepared rawhide. Approaches varied somewhat in different areas of the Plains, but the following describes a common treatment: The tanner rubbed an oily mixture of fat, together with buffalo or other brains, into the hide, using first her hands, and then a smooth stone. After this, the hide was sun-dried and rolled up in a bundle. At this point it would shrink, and it then had to be stretched back to its proper size. Next a rough-edged stone was rubbed over the surface, and the skin was run back and forth through a loop of sinew attached to a pole. This process dried and softened the skin, and made it pliable. The hair was left on some robes, especially those intended for winter wear. The hairy surface of deerskins was honed down with a rib as a "beaming" tool before being pulled through the softening loop.

Some skins were browned, yellowed, or otherwise colored by smoking. To do this a smoldering fire was built in a small pit, and the skin was wrapped around an assemblage of poles set up in the form of a small cone or tipi. Various roots and kinds of bark were placed in the fire to make certain colors, with the amount of color being regulated by the length of time the skin was smoked. Catlin said this operation made the skin capable of remaining soft and flexible irrespective of exposure to moisture. This is why most Indians smoked the skins which were to be made into moccasins, and why the smoke-saturated tops of tipis were popular for rawhide moccasin soles. In considering the

over-all quality of Indian tanning, it is interesting to note that some of the skins were so perfectly tanned they are as soft and pliable today as they were a hundred years ago.

. . . . .

Articles made of skin soiled easily, but Indian women were able to clean a well-tanned skin satisfactorily by using chalk, porous bone, native clay, or porous rock. Wet, white clay was rubbed on the skin and brushed off when dry. The Sauk tribe mixed white clay with water until a saturated solution was obtained. Dirty deerskin leggings were worked in this with the hands, and then were wrung out, dried, and kneaded till soft. The white clay remained in the leggings and imparted a beautiful white color to them. The Blackfoot Indians cleaned tanned skins with a piece of spongelike fungus. Lice on clothing were removed by leaving the article on an anthill for a day or so. Furs and pelts were preserved by drying the marten or the fisher bird, pounding it into a powder and then sprinkling it over the fur.

As long as the buffalo lasted, the Indians sewed with sinew thread, using an awl made of a sharp splinter of bone from two to six inches in length or a thorn of the buffalo berry bush to puncture holes in the material to be sewn. Later, a steel awl or a nail, ground to a point, was substituted. Sinew is always one of the best indicators to any collector of the date or origin of an item, and the first thing he does is to feel an old garment in search of stiff sinew thread. A good awl was a prized item to be kept close at hand. They were carried in beaded cases, most of which were long, tapered, and round. The case top had a loop to attach it to the Indian's belt. Some had a cleverly designed cap which slid up on the thongs while the loop was still attached to the belt so the cap would not be lost.

. . . The prime sinew for sewing was taken from the large tendon which lies along both sides of the buffalo's backbone, beginning just behind the neck joint and extending in length for about three feet. It was removed as intact as possible to obtain the greatest length. The short piece of tendon found under the shoulder blade of the buffalo cow provided an especially thick cord of sinew, several lengths of which were sometimes twisted together for use as a bowstring.

Skin dressing was intensified and facilitated by the introduction of iron blades and the White fur trade. Whereas the Indians had only killed game for their own needs, some of them now hunted on a much larger scale than before, trading the hides for beads, utensils, guns, and finally

whisky, and thus playing a small part in the rapid killing off of the buffalo. Once the buffalo became virtually extinct, and deer and elk scarce, hide preparations and use came to an end, and so abruptly that it has not been possible for scholars to reconstruct in complete detail all of the old ways of dealing with hides. Before 1850 the Indians were using woolen and cotton trade cloth in addition to skins, and from 1890 on, trade cloth was almost exclusively used to make clothing.

Summing up the material on the buffalo, it is seen that the Indians were so dependent upon the animal that their entire culture came to be interrelated with it. It was their storehouse, their source of industry, their main topic of conversation, and one of the prime intermediaries between God and man. Its swift destruction by White hunters, beginning about 1870, and ending about 1880 in the south and 1886 in the north, left the Indians destitute and confused. Life itself as they knew it had been taken suddenly and cataclysmically away. Little wonder they fought so furiously for their hunting grounds, and in the end were so slow to convert to an agricultural society, although the reasons for their reluctance to be converted are exceedingly complex, and go far beyond the buffalo itself.

Name_____

LEARNING CONCEPT--TIOSPAYE (BELONGING)

LEARNING ACTIVITY

Your assignment is to research and write a report on the Teton Sioux extended family.

STEP 1
Go to the media center. Obtain a copy of These Were The Sioux by Mari Sandoz.

STEP 2
Read These Were The Sioux

STEP 3
Complete the Study Guide questions as you read the story.

STEP 4
Ask your teacher for a copy of the readings "Our Group Moves" by Luther Standing Bear, and "The Extended Family" by Gordon MacGregor.

STEP 5
Write a summary of the information you have just read in your journal.

STEP 6
Write a list of questions about what you have read. Discuss those with your teacher.

STEP 7
Listen to the video tape, Richard Fool Bull: The Song of the Flutes.

STEP 8
Discuss the information on the video tape with your teacher.

STEP 9
View the slide tape presentation of the "Giveaway" (J. Gibson)

STEP 10
Write a summary of the Giveaway in your journal.

STEP 11A
Think about the information you studied in this unit. Imagine what it might be like to live as a Teton Sioux. Write a story that is related to what you have just studied. Try to include some of that information in your story. Your story might be about one or more of the following:

--an exciting event.
--a young person becoming an adult.

--a person who acts differently because he/she has learned different cultural patterns.
--making friends.
--getting married.
--a person who does something heroic.
--an important lesson or moral truth.
--growing up.
--dealing with supernatural forces.
--raising a family.
--an experience that isn't mentioned here, but one you would like to write about.

Choose this activity or STEP 11B.

STEP 11B
Write a rough draft of a one- to three-page report about the Teton Sioux family. Take this report to your teacher for editing.

STEP 12
Write the final copy of your report or story.

THESE WERE THE SIOUX
Study Guide

Forward (pp. 9-10)

1. How did Mari Sandoz come to learn about the Sioux?

2. What conditions in her home made it possible for her to learn about a group of people who had different beliefs?

3. Write the words on page 10 that Mari Sandoz uses to explain what her knowledge and understanding of the Sioux was like?

The Go Along Ones (pp. 15-26)

1. Relate feelings Mari Sandoz recalled about the first Indian she remembers.

2. How did Mari Sandoz first communicate with the Sioux?

3. Describe the purpose of the Contrary or Heyoka walking upside down?

4. What does a Contrary do?

5. When and why did Mari Sandoz lose her fear of lightning?

6. Do you feel the method Indian mothers used to teach babies not to cry was humane? Why or why not?

7. Describe the feelings the Sioux had about how the whites raised their children.

(Pgs 27-38)

1. Because the Sioux arranged for a second father and mother for every boy and girl, tell the value of this arrangement.

2. How was the second and sometimes third father of a boy chosen?

3. Name the responsibilities of the second mother. Do you think this was a good arrangement?

4. What foods did the Sioux gather?

5. Describe how the food was prepared for winter. What was this preparation called?

6. What was one of the first survival skills that Young One was taught?

7. How did Young Indians learn to accept responsibility for their own actions?

(pp. 35-49)

1. In your own words tell some of the ways young children were a part of the village.

2. As you read about how older Sioux children disciplined younger children, do you feel your culture could use this method? Why or why not?

3. Name one way that the Young One learned the history of his family.

4. What steps did the tribe take to discipline the occasional unruly youth or older person?

5. Describe three activities young boys participated in that helped them learn to hunt.

6. What was the highest war achievement a warrior could earn?

7. List some of the ceremonials the young Sioux learned. Name the one that was the simplest and most important.

8. In your own words describe how the young boy prepared for entry into manhood.

9. Write a paragraph telling what Crazy Horse's dream predicted. Start your paragraph with this topic sentence.

(pp. 53-67)
The Tree Walkers

1. What were the first obligations of a Sioux man?

2. Who decided what responsibilities the young Sioux would have when he grew up?

3. Which skills were the most important for a man to have to be one of the best hunters?

4. A part of the buffalo was used to make war shields. Name the part and how it was prepared.

5. Describe the method used to hunt buffalo before the Sioux had the horse.

6. Write a paragraph giving the reasons for a summer hunt and a fall hunt.

7. Describe the buffalo hunt. Tell what the hunters did and what responsibilities others in the tribe had after the hunt.

(pp. 68-84)

1. Write a paragraph giving your reaction to the statement on page 69 "see how the boy is with his sister and the other ones of his home lodge and you can know how the man will be with your daughter."

2. Each person had his or her own place in the lodge. Write a short paragraph explaining these places and give a reason for this custom.

3. How were the members of Sioux Society that were set apart because of blindness, born crippled or for other reasons thought of by the tribe? Do you think this is the same in today's society?

4. Why did the Sioux call the Fetterman ambush "the fight where the hundred were killed?"

(pp. 85-103)

1. What was the ideal that young girls hoped for? What kind of training did they have to achieve this goal?

2. Write a paragraph describing the Puberty Ceremony of a young girl.

3. Describe the young wife's first home. Include who lived there, and the furnishings needed to set up housekeeping.

4. When the Sioux were being pursued by the army, what happened to the old, weak people?

5. Was the white observer correct in his assumption that the Indian man was lazy and the Indian woman a drudge? Why or why not?

6. What role did the old one play in the education of young girls?

7. The Plains Indian society was a matrilinear Society. For what reasons did a man join his wife's people?

8. In the Sioux Society there was a strict courting ritual. What was it?

9. In our Society material things are very important to a family. What was important to a Sioux family in selecting a husband for their daughter?

10. If a marriage was not successful, how was the marriage desolved?

(pp. 104-118)

1. What kinds of things could be personally owned and inherited by the Sioux?

2. Describe the Giveaway Dance.

3. What was the Indians belief about ownership of land?

4. Describe various possible meanings for the ritualistic element of the Sun Dance.

5. How does the Indian's view of the universe compare with yours?

After the reservation period came, the tiospaye family structure changed somewhat. Read the following essay watching for what different things each person--old men, old women, fathers, mothers, children--now do after the days of hunting and freedom are over. This essay was written in the 1940s--about 70 years after Luther Standing Bear describes his experience:

"The Extended Family"

by Gordon Macgregor*

The Dakota still do not draw as distinct a line as do white people between the family of father, mother, and children and the group of relatives consisting of grandparents, uncles, aunts, cousins, nephews, nieces, grandchildren, and more distant blood relations who form the extended family. In the old extended family group or tiyospaye camp, a man's tepee usually stood next to that of his married brother, and in front might be the tepee of a married son. Family homes are geographically widely separated today in comparison with the band camp, and the associations within an extended group are less frequent and intensive; but the individual usually does have a few members of his extended family close by. Grandparents may be living in a tent beside the house, with brothers or sisters as the nearest neighbors. Frequently a relative not belonging to the biological family may be living in the home. All these relatives in the family circle for the most part continue to maintain the relationships of the kinship system.

The grandparents exemplify the ideal of kindliness and generosity of the old Sioux culture. The grandfather, formerly a counselor to the young, still attempts to continue this function, but his prestige has declined because he can no longer participate in activities formerly carried on by the older men and because he does not understand the changing ways.

The grandmother who was a "second mother" in the old society, taking over the hard work of the household for her daughters during their childbearing period and sharing the care of the new grandchildren, continues this role today. Her major responsibility is looking after the smaller children when the parents are busy. This may last at times for several weeks while the parents are working in the harvest fields. The affection of the grandmother and her freedom from the permanent and complete responsibility for the

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*Gordon Macgregor, Warriors Without Weapons (Chicago: University of Chicago Press, 1975), pp. 60-64.

children make for an exceedingly pleasant and lifelong relationship. Adult grandchildren reciprocate her devotion during their early childhood by sending home money and gifts to "the old people."

The grandmother who will give or do anything for her grandchild is a person to whom the child turns when in need and in times of crisis. When a divorced person finds his children difficult to care for, he usually regards the grandmother's home as a place where they may be left. The generosity and kindness of the grandmother are sometimes abused by young people, who, when they are old enough to support themselves, will visit grandparents for a long period of time without contributing to the household and expect to be supported by the old people's rations or old age assistance check.

It is difficult to ascertain how much of the kinship terminology that embraces the extended family is now used by the present younger generation, for they have learned English terminology, which they use in the presence of white people. Some children draw a clear distinction by saying to a white person, "That is my father--of course, he is really only my uncle--but we call him 'father' in Indian." Another child will say, "My mother is here for me," if he believes that is the stronger argument for being excused from class, but in another circumstance, he will mention the same individual as his aunt. Other children use the English kinship terms at home, calling the "fathers" and "mothers" of the extended family "uncles" and "aunts" and behaving toward them differently than toward their own fathers and mothers. This change is more marked among the mixed-blood people, because of their greater use of English and the classifications which white relatives make. The adoption of English kinship terminology appears to be a strong factor in breaking down the ties and behavior patterns of the extended family organization.

Among full-blood families which still speak Siouan, the language aids in the preservation of the old terminology and related behavior. When members of the extended family live as neighbors, they continue to act according to the role of their relationship position. Thus a child born into such a group receives treatment as a son, a grandson, or a brother from those he is taught to call "father," "grandfather," or "brother." If the younger people appear lax in this behavior, a grandparent will often reprimand them for not adhering to the Indian ways.

The Conjugal Family

Under the old kinship system, when an individual married, he acquired a new set of relatives--the [wife's or husband's family]. The behavior of a young man and woman before marriage and as a husband or wife is now markedly different from that which they observed two or three generations ago. Courtship is no longer conducted under severe chaperonage or in momentary escapes from it. Friendship and congeniality have usually developed between the couple at school or in the neighborhood, and the feeling of being strangers to each other that formerly existed is overcome.

Marriages are now made with little or no family sanction or symbolic expression or contract between the two families or the two persons involved. Formerly the man made gifts to the girl's parents, and his father's sisters and mother's brothers' wives equipped the new tepee of the couple with the necessary furnishings. Marriages of social importance were celebrated with an elaborate feast and religious performance. Today, the couple are married by a local missionary or a justice of the peace outside the reservation. The couple are more likely to announce that they are going to be married than to ask permission, and the man makes no gift payment.

It is usual for the couple to live at first with the parents of one or the other. The custom of the bride's gradually entering into the women's work of her husband's mother and devoting her time to the lighter craftwork, has disappeared. Most couples soon establish a home of their own and often leave the reservation for work.

This change toward the independence of the young married couple is not being made, however, without some tension between the couple or with their own families. The cooperation of a strongly knit extended family is still an ideal. The desire of the man to set up an economically independent home may conflict with his wife's desire to be near or with her relatives. This may be overcome by constant visiting or returning to live among her people. Similarly, a man who has attempted to keep a job or operate a farm independently may feel compelled to return to the family homestead to help out.

The high respect between persons of different generations who are related through marriage has been described previously. . . . Some women would address a son-in-law only on trivial matters or in an unavoidable emergency. One

woman was seen shouting directions from a distance to her son-in-law who was building her a house, because there was no one to relay her wishes. The restriction upon in-laws of different generations and sex traveling or appearing in public together is in greater force, . . . as improper. The fact that the parents frequently live in a tent beside the home of one of their married children may [reflect the pattern].

The loyalty and co-operation that one gives and expects from blood relatives continues to function between relatives by marriage in the same generation. This extends beyond immediate brother- and sister-in-law. Remarks are commonly heard, such as, "My sister-in-law's brother took care of my cattle while I was away," or "My boy is helping So-and-so. He is my sister-in-law's sister's son; that is why he is helping him." These indicate that even the extended [marriage] relationships are still counted upon.

The most notable aspect of in-law relationships that comes to light from interviews is the expression of hostility. This is undoubtedly not new to the Teton Dakota, for [marriage] relatives have always been outsiders to the extended family and have been received at least with reservations by some members. . . . Some older women today pride themselves in never criticizing or even discussing with a daughter-in-law her affairs, even though a divorce may be imminent. However, these older women will freely gossip with others about their daughter-in-law's behavior. Misbehavior of children, accidents, and even death are openly traced to the daughter-in-law or son-in-law and other individuals in the [marriage] set of relatives. In this behavior, there appears the solidarity felt toward one's own extended family and the potential jealousy and resentment felt toward other relatives with whom the only connection is through marriage.

"Our Group Moves"

by Luther Standing Bear*

In the early spring, when we moved away from our winter quarters, our subband** of Indians looked better than any circus parade. Each family had its place in line. Nobody was ever in a hurry to get ahead of those in advance--as the white man in his automobile tries to do in this day and age.

In traveling, the ponies carrying the tipi poles of one family went along together. Then came the pony that carried the tipi covering. This was folded in such a way that there was equal weight on each side. Next came the ponies with the bags. The rawhide bags hung on the saddle, one on each side of the pony. On top of these were the round bags, and in the center of these was that portion of the bed made from the branches strung on buckskin. As this was usually decorated, when rolled up it showed a great variety of colors.

The very young babies rode in a travois drawn by a very gentle pony, which the mother of the baby led, riding on her own pony. We bigger boys and girls always rode our own ponies, and we had plenty of fun chasing birds and hunting, until we came to the new campinggground.

In all this hustle and bustle of moving, getting the children ready, and starting on the road, in spite of the fact that there were several hundred people, there was no confusion, no rushing hither and thither, no swearing and no 'bossing.' Every one knew we were moving camp, and each did his or her duty without orders. The entire camp would be on the road without any noise.

The old men of the tribe would start out first on foot. They were always in front, and we depended on them. They were experienced and knew the lay of the land perfectly. If the start was made before sunrise, it was beautiful to see the golden glow of the coming day. Then the old men sat down to wait for the sunrise, while the rest of us stood about, holding our horses. One of the men would light the pipe, and, as the sun came over the horizon, the entire tribe stood still, as the ceremony to the Great Spirit began. It was a solemn occasion, as the old man held the bowl of the pipe in both hands, and pointed the stem toward the sky,

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*Luther Standing Bear, My People, the Sioux (Lincoln: University of Nebraska Press, 1975), pp. 23-27.

**tiospaye or extended family.

then toward the east, south, west, and north, and lastly, to Mother Earth. An appeal was made during this ceremony; the men smoked, after which the pipe was put away. Sometimes there would be something to eat on these occasions. After this ceremony was over, somehow we felt safer to go on.

The old men took the lead again, and when they reached a nice grassy place, with plenty of wood and water, they sat down. We then knew they had found a camping-place for the night, and everybody was happy. Every one then got busy locating a place to pitch his tipi. But there was no mad rushing around; we all took our time. Each woman put up her own tipi. Soon the whole camp showed a great circle of tipis, the fires were started, and we were shortly ready to eat. Meantime, the men turned the horses loose and attended to their wants.

Sometimes we would start off again the next morning. Sometimes we remained in one place several days. But as we were on our way to our summer home, in the northern part of Nebraska, and the distance was considerable, we children were anxious to be on the go again.

If there was any dispute about starting, the old men went to their tipi and counseled together. If it was decided to make a long journey the next day, one of the men would go around and warn every one to get to bed early, so as to be all prepared to start early in the morning. The women would make preparations to carry water along, in case we did not find any on the day's march.

Very early the following morning, we could hear the call of the old man as he passed along by the tipis. He would call out 'Co-cco-o!" This meant, 'Get up'--and we did. There was no asking of questions, such as, 'What time is it?' 'Can I lie a little while longer?' We boys always arose at once, to show that we were young men.

Our journey consumed quite a while. But we stopped when we wanted to and stayed as long as we pleased. There was no great rush. But finally we reached our destination, and our camp was soon settled. Then a scout was picked to go out for buffalo. When the scout returned, the hunters started out, camp was moved near to the place where the buffalo had been located, so the work would not be so hard on the women by being a great distance from camp. When the fresh meat was brought in, we all had a big feast, and were well pleased and satisfied to go to sleep at the end of another day.

Soon the hot summer days arrived. Perhaps the reader may think we had an awful time in a closed tipi, but not so. Forked branches were cut from the box-elder tree. While this

is a very soft wood, at the fork of a branch it is tough. The branches were cut four or five feet long. Sometimes ash was used, but box elder was better.

The tipi, all around, was staked down with pins. The women would pull all these pins out on hot summer days, which left the tipi loose around the bottom. The forked ends of the box-elder branches were then placed through the holes around the edge of the tipi, which elevated the edge some little distance, quite like an open umbrella. This not only increased the size of the tipi, but made the amount of shade greater. When the tipis were kept nice and clean, it was very pleasant to stroll through a great camp when all the tipi bottoms were raised.

During the heated portion of the day, our parents all sat around in the shade, the women making moccasins, leggins, and other wearing apparel, while the men were engaged in making rawhide ropes for their horses and saddles. Some made hunting arrows, while others made shields and war-bonnets. All this sort of work was done while the inmates of the camp were resting.

We children ran around and played, having all the fun we could. In the cool of the evening, after the meal was over, all the big people sat outside, leaning against the tipis. Sometimes there would be foot races or pony races, or a ball game. There was plenty we could do for entertainment. Perhaps two or three of the young men who had been on the war-path would dress up in their best clothes, fixing up their best horses with Indian perfume, tie eagle feathers to the animals' tails and on their own foreheads. When they were 'all set' to 'show off,' they would parade around the camp in front of each tipi--especially where there were pretty girls.

We smaller children sat around and watched them. I recall how I wished that I was big enough so I could ride a perfumed horse, all fixed up, and go to see a pretty girl. But I knew that was impossible until I had been on the war-path, and I was too young for that. Before we could turn our thoughts toward such things, we must first know how to fish, kill game and skin it; how to butcher and bring the meat home; how to handle our horses properly, and be able to go on the war-path.

When the shades of night fell, we went to sleep, unless our parents decided to have a game of night ball. If they did, then we little folks tried to remain awake to watch the fun. We were never told that we must 'go to bed,'

because we never objected or cried about getting up in the morning. When we grew tired of playing, we went to our nearest relatives and stayed at their tipi for the night, and next morning went home.

When a thunderstorm threatened, every one ran to his tipi. All the forked branches were pulled out, and the sides of the tipi were lowered. If a high wind accompanied the storm, the women, boys, and girls were all hustling, pounding the stakes into place with stone hammers. Then the long branches from the box-elder tree were carried inside the tipi to be used as braces for the poles, which kept them from breaking in. After the storm had passed, how fresh and cool all the earth seemed!

Such was the life I lived. We had everything provided for us by the Great Spirit above. Is it any wonder that we grew fat with contentment and happiness?

Name_____

LEARNING CONCEPT--WO ONSPE (Belonging)

LEARNING ACTIVITY

Your assignment is to research the way Teton Sioux children learned and to write a report describing the process for other students.

STEP 1
Ask your teacher for a copy of "The Education of a Plains Child" (Erdoes).

STEP 2
After completing this reading, complete the chart entitled, "Lakota Education."

STEP 3
Go to the media center and listen to the videotape Richard Fool Bull Reminisces.

STEP 4
Write a one-page summary describing the information on the videotape in your own words.

STEP 5
Make a list of questions you have about what you have heard or read. Discuss these with your teacher.

STEP 6
Ask your teacher for a copy of the reading "Teton Games."

STEP 7
Arrange for a supervisor to go outside with you. Try the games. If there are some you think are a lot of fun, and if your friends have time, teach some of the games to them.

STEP 8A
Think about the information you studied in this unit. Imagine what it might be like to live as a Teton Sioux. Write a story that is related to what you have just studied. Try to include some of that information in your story. Your story might be about one or more of the following:

--an exciting event.
--a young person becoming an adult.
--a person who acts differently because he/she has learned different cultural patterns.
--making friends.
--getting married.
--a person who does something heroic.

--an important lesson or moral truth.
--growing up.
--dealing with supernatural forces.
--raising a family.
--an experience that isn't mentioned here, but one you would like to write about.

Choose this activity or STEP 8B.

STEP 8B
Write a rough copy of a one- to three-page report about the education of Teton Sioux children. After completing the first copy, ask the teacher to read your writing for editing work.

STEP 9
Write a final copy of your report or story.

Luther Standing Bear suggests what Teton education of children was like. Richard Endoes writes of what it was like in pre-reservation times and what it has become under the pressures of reservation life. Read the following essay and then fill in the chart which follows the essay.

"The Education of a Plains Child"

by Richard Erdoes*

The Plains Indians had a saying that a man's most precious possession is not his horses, his weapons, or his fine tepee, but his children.

The birth of a child was always a joyous event. It was usually the grandmother who bathed and rubbed the baby down with warm buffalo cow fat. The umbilical cord would be preserved and sewn into a small hide bag shaped like a lizard or a turtle and covered with beads. These two creatures were symbols of long life and endurance. The small bag was therefore a powerful good-luck charm which would protect the baby. Usually it was fastened to the cradleboard. As soon as possible the baby was given a name. This would be kept until the baby was big enough to get a grown-up name. From the very first days, a Cheyenne or Sioux mother would gently pinch a baby's nostrils to stifle any cries. A screaming baby was a danger because sound could attract enemies. This was particularly important for the isolated camp of a hunting family. In this way even tiny infants made their first contribution to their tribe's welfare--they kept quiet.

Small babies were often carried on their mother's back, enfolded within her blanket and warmed by her body. An infant spent most of its first year securely strapped to a cradleboard. Some dry and absorbent plants, such as certain mosses, were used for diapers. Preparing meals for her family, the mother frequently stopped and reached over her shoulder to stuff a particularly delicious morsel into her baby's mouth.

When a tribe was on the move, cradleboards were slung on the mothers' saddlehorns, tied to the end of a lodgepole, or placed upon a travois. The two "horns" of the cradleboard,

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*Richard Erdoes, The Sun Dance People (New York: Alfred A. Knopf, Inc., 1972), pp. 56-61, 66-67.

together with a broad hoop of wood, protected the baby's soft head from injury in case a horse bolted and threw the cradleboard to the ground. The cradleboard was always beautifully decorated with beads and porcupine quills, a proud mother's chief exhibit of her skill with a needle.

Indian children were quiet and well-behaved. They were seldom punished and never beaten or screamed at. They were asked to do something, not told. Children were never alone. They knew they were loved. Besides his own parents, there were always grandfathers and uncles to help bring up a boy, grandmothers and aunts to watch over a girl. With so many people concerned with his welfare, a child had no chance to become a "mamma's boy."

Children were encouraged to learn to walk, ride, and swim at an early age. They acquired knowledge and skills by trying to imitate those older than themselves. They had toys and played games. Many of their games trained them into their tribal roles. Little girls played house, or rather tepee, setting up little tents which their mothers had made and painted for them. Little boys pretended to be hunters bringing home game, a tiny buffalo carved in wood or a toy elk made of skin stuffed with grass, which they used as a target for their children's bows. Sometimes they even managed to kill a rabbit with their toy weapons. How proud they were then! Boys imitated grown-up warriors by striking coup upon a piece of meat hanging on a drying rack, carrying it off in triumph as if it were a stolen horse.

Youngsters made blowguns out of hollowed ash stems. There were many exciting ball games that boys and girls could play. One could also always have a good mudball fight.

As the boys grew bigger, they used larger and larger bows, took care of the horses, and went along on the hunt until they finally brought down their first buffalo calf. This was a moment to be remembered.

"Look at all this good meat my son has brought!" cried the happy father as he prepared a feast in honor of the big event. The Indians were wise in the ways of building up a youngster's confidence and feeling of importance. Maybe the boy would be given the tongue, which was the best part. The meat was often given away, together with many other fine things, to impress upon the youngster the great virtue of generosity and responsibility for the welfare of others.

At last the day came when a boy was ready to become a man. The Plains Indian was a vision seeker. Dreams and images, seen only in his mind's eye, were his way of communicating with the Great Spirit. To gain the vision which he needed to become a man, a boy faced an ordeal of loneliness, hunger, and thirst--trials which would test his bravery and courage.

. . . . . .

A man could fast and seek dreams whenever he felt that his life was at a turning point. He could also change his name again, as a result of a memorable deed, but nothing could equal the impact of his first vision which made him a man.

A few men, a very few, did not want to lead the competitive, dangerous life of a warrior. These men, called berdaches by French trappers, simply put on women's clothing and did women's work. They did not fight. Nobody objected or made fun of them. A person had to act according to his dreams and visions. What he did with his life was his own business.

Nowadays, only a few full-blooded parents still cling to their ancient beliefs and send their sons to a lonely hill to seek a vision. This is done most often in a medicine man's family.

Girls were as important to their parents and to their tribe as the boys, but they did not have to undergo a lonely vigil without food or water in order to attain womanhood. When a girl became physically old enough to be a mother, her parents would announce a feast in her honor. They would give her new, beautiful clothes and other gifts. She would be paraded around the camp circle while her elder relatives made speeches about what a fine young woman she was. They would praise her skill in sewing and tanning. For a girl, coming of age was a proud moment.

Indian childhood was a happy childhood. Children were precious because the tribe was small and the life of the hunter full of danger. Each young life was very important and the love shown to the little ones reflected this importance.

Today, Indian children are still treated with this kind of love, but the modern world has brought its own problems. Indian children, like all others, have to go to school.

Teachers are mostly white. They do not speak the Indian languages and, from the point of view of the pupils, seem to come from a different world. Learning is not easy for a child who cannot understand his teacher. The schoolbooks, too, do not always make sense to young Indians. These books depict white families in suburban homes. They show daddy coming home from his office on the commuter train. The Indian child, living in an isolated cabin among lonely hills, cannot relate to this.

Some reservations are huge and sparsely populated. The government can't build schools for each tiny settlement with its small handful of children. So it builds a few huge boarding schools which must serve a number of areas and communities. This may be the practical thing to do, but it causes great hardship to the Indian children who are taken from their homes to a faraway school, where they have to face a new kind of life among strangers and have to manage for themselves without the help of parents and grown-up relatives.

A Cheyenne grandfather says: "They built this new boarding school over there. All glass and stone. Very modern, very beautiful, very expensive. But the kids in there! Some of them commit suicide. They aren't used to being by themselves, without their families. They don't have enough love. Nobody understands."

"White people don't make good parents," explains a young Sioux mother. "On the one hand they spoil the kids, make things too easy for them, overprotect them, so that it takes the youngster a long time to grow up. On the other hand they slap them and yell at them."

Indian parents are not forever saying, "Don't touch, be careful!" They let the children discover, at the price of a little hurt, that they should stay away from fire and sharp things.

LAKOTA EDUCATION

What Lakota Boys Learned	What the Boy Himself Did to Learn	Who Helped Him Learn (friends, parents, other adults)
What Lakota Girls Learned	What the Girl Herself Did to Learn	Who Helped Her Learn (friends, parents, other adults)

All Indian games have alternative motives. They develop skills of war, hunting, endurance, patience, or improve one's awareness or reflexes. You may wish to try them.

TO KNOW:

Indian Rachet Ball

Played in winter (and rarely in summer) by two groups, the game often involved heavy bets between individuals in each group. Stakes were placed about 1/4 mile apart. The object of the game was to get the rawhide ball across the enemy goal by passing, throwing, or kicking the ball to members of one's team. The groups may involve entire bands. The game contest was always exciting, rough, and could last an entire day.

Hoop Game

Two hoops of sapling, both 11-1/2 inches in diameter, were painted red and were netted loosely with rawhide straps like the bottom of a wicker basket. These hoops were rolled or thrown in the air and with a forked stick 48 inches long players tried to pierce the hoops through the middle. The one who pierced the hoops most often would win. Whole camps would play this game during the summer meetings with other bands.

Archery Games

These games varied widely. Most often a black arrow was shot in the air, landing 50 to 75 feet from the contestants, so that it would stick in the ground. The person to first hit the black arrow with one of his own at that distance was a winner. Winners then competed by trying to hit moving targets thrown in the air until an overall winner was named best of the camp.

Young boys would often play under a tree. One boy would shoot an arrow into a high branch. All the other boys would then try and knock it down. The boy who successfully shot the other arrow loose would get to keep the arrow, and the process was repeated.

The Stick or Moccasin Game

Accompanied by song, the Stick or Moccasin Game was played in many forms by all members of the camp in small groups. The game usually stimulated small bets. Shuffling

a pebble, a man in the center of the circle tried to fool the combined perception of the circle, or members may divide into teams and play against each other. If the man in the center lost, he must pay all those who bet; but if the circle lost, they must pay the man in the circle. The man in the circle may then decide to play another round or let another take the center of the circle. If played in teams, the person shuffling the pebble or piece of wood automatically changes with each selection.

Variations on this game are played with colored sticks which are won with correct guesses and are lost by incorrect selections. Pebbles may also be hidden under moccasins much like the white man's shell game.

Name_____

LEARNING CONCEPT--ITCITACAN (Belief)

LEARNING ACTIVITY

Your assignment is to research the idea of leadership in traditional Teton Sioux culture. You will learn about what most people in the culture believed a good leader needed to do. You will also study the structure a traditional culture used to make decisions and see that the decisions were carried out.

STEP 1
Go to the media center and obtain a copy of the book Crazy Horse. You may use either the edition written by Shannon Garst or the one written by Mari Sandoz.

STEP 2
Read the story and complete the study guide questions for use while you read or after you have finished reading.

STEP 3
View the videotape "Mr. Fool Bull Reminisces." Listen to the section where Richard Fool Bull discusses what young people learned about being a good citizen.

STEP 4
Write a one-page summary of what Richard Fool Bull said, stating the information in your own words.

STEP 5
Ask your teacher for a copy of the readings, "Camp Circle of the Seven Council Fires" (Howard) and "The Band Chiefs in 1868" (Ortiz).

STEP 6
Make a diagram illustrating the structure of decision-making described in the readings.

STEP 7A
Think about the information you studied in this unit. Imagine what it might be like to live as a Teton Sioux. Write a story that is related to what you have just studied. Try to include some of that information in your story. Your story might be about one or more of the following:

--an exciting event.
--a young person becoming an adult.
--a person who acts differently because he/she has learned different cultural patterns.
--making friends.
--getting married.

--a person who does something heroic.
--an important lesson or moral truth.
--growing up.
--dealing with supernatural forces.
--raising a family.
--an experience that isn't mentioned here, but one you would like to write about.

Choose this activity or STEP 7B

STEP 7B
Write a rough copy of a one- to three-page report about leadership of the Teton Sioux. After completing the first copy, ask the teacher to read your writing for editing work.

STEP 8
Write the final copy of your report or story.

CRAZY HORSE (Shannon Garst)
Reading Guide--Use complete sentences to answer the following questions.
Chapter 1
(pp. 1-11)

1. What feeling hung over the camp at the beginning of the story?

2. What did Has-ka think was the reason for this mood?

3. In what way was Has-ka's physical appearance different from the other boys'?

4. Why did the boys call Has-ka a girl?

5. Why did Has-ka admire No Water?

6. Why did Has-ka blame Crazy Horse for his own set-apartness?

7. Where did Has-ka feel like he was important?

Chapter 2
(pp. 2-25)

1. What decision did Has-ka make about himself when the boys hurt his feelings with their teasing?

2. Describe Has-ka's new friend, Strongheart.

3. How did Has-ka feel when he mastered a creature stronger than himself?

4. How did Has-ka feel when he rode his horse?

5. Why did Has-ka encourage Strongheart to keep running when he was frightened?

6. What was meant by counting coup?

7. How did Has-ka count coup?

8. What did the adults do to show that they were proud of Has-ka?

9. How did Has-ka's feelings about himself change?

Chapters 3 & 4
(pp. 26-38 and 39-54)

1. Why did Has-ka want to become a Sioux leader?

2. Why was it necessary for Has-ka to take a sweat bath before giving thanks to the Great Spirit?

3. What was the main object of the Oglala boys' riding contest?

4. Why was it so important to Has-ka to earn the respect of the other boys?

5. What honor did Hump give Has-ka after the buffalo hunt?

6. After killing the buffalo, what method and tools did Has-ka use for butchering?

7. Why would the men talk about Has-ka at the camp fire meeting?

8. Why did the food taste special to Has-ka when he ate dinner that night?

9. Why did Has-ka hope he would be given a new name after riding the buffalo calf?

10. What did Hump explain to Has-ka about leadership?

11. When Has-ka wore the black mark of fasting, how was his set-apart feeling different from the last time he felt set-apart?

12. Explain how Has-ka came to be called a girl again by his friends.

13. Describe what Has-ka did to capture the prize mustang.

14. What did Has-ka earn as a result of his effort?

15. What did the boys say when Crazy Horse took part in the riding contest?

Chapter 5
(pp. 55-71)

1. What are Crazy Horse and Hump making when they sit beside Hump's lodge?

2. What did Hump say was a necessary quality for leaders?

3. Why do the Sioux plan to go to Fort Laramie?

4. As Crazy Horse rides Strongheart, who is it that he watches?

5. Why do the men argue when they are sitting around the council fire?

6. Describe Brave Bear. Tell what he looks like and what his people think of him.

7. How was a Lakota chief selected?

8. How did Brave Bear come to be called chief?

9. Describe the comical sight that made Crazy Horse laugh at the Brule camp.

10. What did the Brule's do with the animal?

11. When Bordeaux came to the camp, what bad news did he bring?

12. Why did the word "arrest" strike a mood of horror in the camp?

13. What happened when the blue coats came to camp?

14. How did this incident change Crazy Horse's opinion of white men?

15. At this time, how old was Crazy Horse?

Chapters 6 & 7
(pp. 72-79 and 81-87)

1. When the boys rode to the Oglala village, they told the Oglalas about Paper Chief. How did their opinion of him change?

2. Why were the young warriors angry? What did they want?

3. Why did Jim Bordeaux want them to control their anger?

4. Why did they decide to wait before deciding whether to ride to the fort?

5. At night, when Crazy Horse heard the women keening, what did he know the sound meant?

6. What question often puzzled Crazy Horse?

7. Hump helps Crazy Horse answer this question. Write three sentences Hump uses to explain how a man should wish before he could serve his people as a leader.

   A.

   B.

   C.

8. In addition to these three things, what else should a man do often?

9. What did Hump say he could teach Crazy Horse?

10. What did Hump say he could not teach Crazy Horse?

11. What event avenged Paper Chief's death?

12. Why did Crazy Horse feel happy as he rode toward their Pa Sapa?

Chapters 8 and 9
(pp. 88-103)

1. Why is Crazy Horse glad that his father decided to remain near the Bad Lands?

2. What fascinated Crazy Horse about the way the white man did battle?

3. Why did some of the Sioux want to hold council with the white chief?

4. Why were some Sioux told by the whites to live south of the Platte, while others were to live north of the Platte?

5. What did Little Thunder's family decide to do? Why?

6. What did it mean when a boy was ready for a Vision Quest?

7. Why was the pipe sacred?

8. When did the Holy Mystery come to some people in a vision?

9. How did Crazy Horse feel when he was left alone on the hill?

10. Why did Crazy Horse feel like he wanted to run away from what was inside of himself?

11. Explain what Crazy Horse saw in his vision.

12. What were the words of the red hawk?

13. When Crazy Horse returns from his vision quest, what harsh reality does he face?

Chapter 10
(pp. 104-115)

1. In what way had Crazy Horse's longing for power changed?

2. What demands were the whites placing on the Sioux?

3. Why couldn't the Sioux meet those demands?

4. When Crazy Horse's father told him about the battle, what desire moved inside of Crazy Horse?

5. Why did Spotted Tail, Long Chin, Red Leaf and Conquering Bear go to the fort?

6. What does Crazy Horse's father notice about Crazy Horse?

7. When Crazy Horse sees the Ak-sah-ta, why does he feel peace?

8. What two situations were discussed at the powwow at Bear Butte?

9. What does Red Cloud want to do?

10. Why does Crazy Horse envy Red Cloud?

11. Explain the organization of the seven council fires of the Lakota nation.

Chapters 11 and 12
(pp. 116-127 and 128-137)

1. What feeling takes the place of the flaming hatred inside of Crazy Horse's heart?

2. What did he do to test his strength?

3. What happens when Crazy Horse returns to camp?

4. Why does the rivalry between No Water and Crazy Horse rage stronger?

5. When Crazy Horse leaves camp with Hump, why does he mark his cheek with a zigzag mark?

6. Why do Hump and Crazy Horse come to the conclusion that Crazy Horse must have been granted a vision?

7. What does Hump say about Crazy Horse at the campfire that night?

8. As the meeting broke up, what happened that made Crazy Horse gasp?

9. How did he feel when he walked into his tepee that night?

10. What did Crazy Horse learn about greatness from his friends?

11. What happened that reminded Crazy Horse of his vision?

12. Why does Crazy Horse think he might have white blood in his veins?

13. What does his father say to Crazy Horse about being fair skinned?

14. What happened at camp when Crazy Horse was at camp that caused great pain for Crazy Horse?

Chapters 13 & 14
(pp. 138-146 and 147-158)

1. What does Crazy Horse tell his father a truly great man does if he is great and if he has a good heart?

2. When white hunters killed the buffalo, what part of the buffalo did they take?

3. What did the Oglalas think of this?

4. What other bad news did the Oglalas hear?

5. Describe what happened in Black Kettle's camp.

6. As Crazy Horse saw the vision again, what words echoed through his brain?

7. Why did the Sioux change their battle tactics?

8. What kept the plan from being most effective?

9. What groups join the Sioux at Powder River Country?

10. What bad news does Crazy Horse hear about what happened at the fort?

Chapters 15 and 16
(pp. 159-165 and 166-179)

1. After the evening meal at camp, what matter was to be discussed?

2. Who were the ones called Big Bellies?

3. What decision were they going to make?

4. Who were the chosen leaders?

5. When Crazy Horse started dancing, what did he notice?

6. Why did sadness hang over the Teton camp?

7. Why did Red Cloud and Crazy Horse go to the fort?

8. What did they find out when they got there?

9. What words did Crazy Horse repeat over and over until everyone listened?

10. What strategy did he use to fight the whites?

11. What decision did Crazy Horse make about withdrawing to camp for the winter?

12. What happened when Fetterman and his eighty men entered the area near Lodge Trail Ridge?

Chapters 17 & 18
(pp. 180-189 and 190-199)

1. Why did Crazy Horse's battle strategy work so effectively against Fetterman's company?

2. Why did Crazy Horse think it was a good time to attack the fort?

3. Why was Crazy Horse defeated by the whites who were in the wagon box corral?

4. When did they finally gain control of the Powder River country?

5. After the Blue Coats had been removed from the fort, what did the whites decide to do?

6. What did the new treaty say?

7. What did Crazy Horse dislike about Red Cloud?

8. What did White Fox do that showed how greatly Crazy Horse and He Dog were honored?

9. What did Crazy Horse find when he returned to his tent that night?

10. What did No Water do?

11. Why did Hopa decide to return to No Water's tent?

Chapters 19 & 20
(pp. 200-215 and 216-222)

1. When Red Cloud returned from Washington, what news did he bring?

2. Why did some people want to go to the reservation?

3. What happened to They-Are-Afraid-Of-Her?

4. Why did so many white men come to the Black Hills again?

5. What good did this news bring?

6. Why did Crazy Horse think it was impossible to sell the Black Hills?

7. Why did many people gather at Lone Tree?

8. What did Red Cloud pray for at the council?

9. How did Crazy Horse prevent additional trouble that day?

10. What two hardships faced the Oglalas that winter?

11. When the Blue Coats attacked Crazy Horse's village, what did the warriors do to protect their people?

12. When Captain Crook camped on the Tongue, what did Crazy Horse and his men do?

13. Why was Crazy Horse pleased about the fighting that day?

14. Why was Crazy Horse displeased about the fighting that day?

Chapters 21 and 22
(pp. 223-238 and 239-252)

1. Why did Crazy Horse think Sitting Bull was a good choice for chief?

2. What groups of Plains people joined near the Powder River?

3. What happened that made Crazy Horse feel like his people no longer respected him?

4. Why was Crazy Horse surprised that he was made chief?

5. What did Crazy Horse ask for from Wakan Tanka?

6. Who was the white chief called Yellow Hair?

7. What did Sitting Bull do to fall into a trance?

8. What did he see in his dream?

9. As they raced to meet the soldiers, what did Crazy Horse shout?

10. Explain what happened during the encounter with the whites.

11. Why didn't Crazy Horse take part in the victory dance?

12. What did Crazy Horse and Sitting Bull decide was the best thing to do at this time?

13. What news made Crazy Horse think the whites had given their chiefs fire water?

14. How did Crazy Horse show firm leadership when cannon shells exploded within Sioux ranks?

15. How did Crazy Horse die?

The seven council fires of the Great Dakota Nation are described in the Virginia Driving Hawk Sneve essay in Section I of this unit. This material is also included in the Santee Sioux unit, which should have been taught before this unit. If students have studied this material before, it should be reviewed only briefly with emphasis on the Teton (Tetonwan). The seven council fires, it should be explained, are the components of the "Great Dakota Nation" which met only annually for the Sun Dance and to plan strategy. The Teton "Council Fire" in turn had seven subgroups or "bands," each headed by peace and war chiefs:

1. The Oglalas (or Scatter their Owns), presently dwelling at Pine Ridge Reserve;

2. The Sicango or Brule (Burnt Thighs), presently dwelling at Rosebud;

3. The Hunkpapa (End of the Camp Circle), presently at Standing Rock Reserve;

4. The Sihasapas at Cheyenne River;

5. The Two-kettles at Cheyenne River;

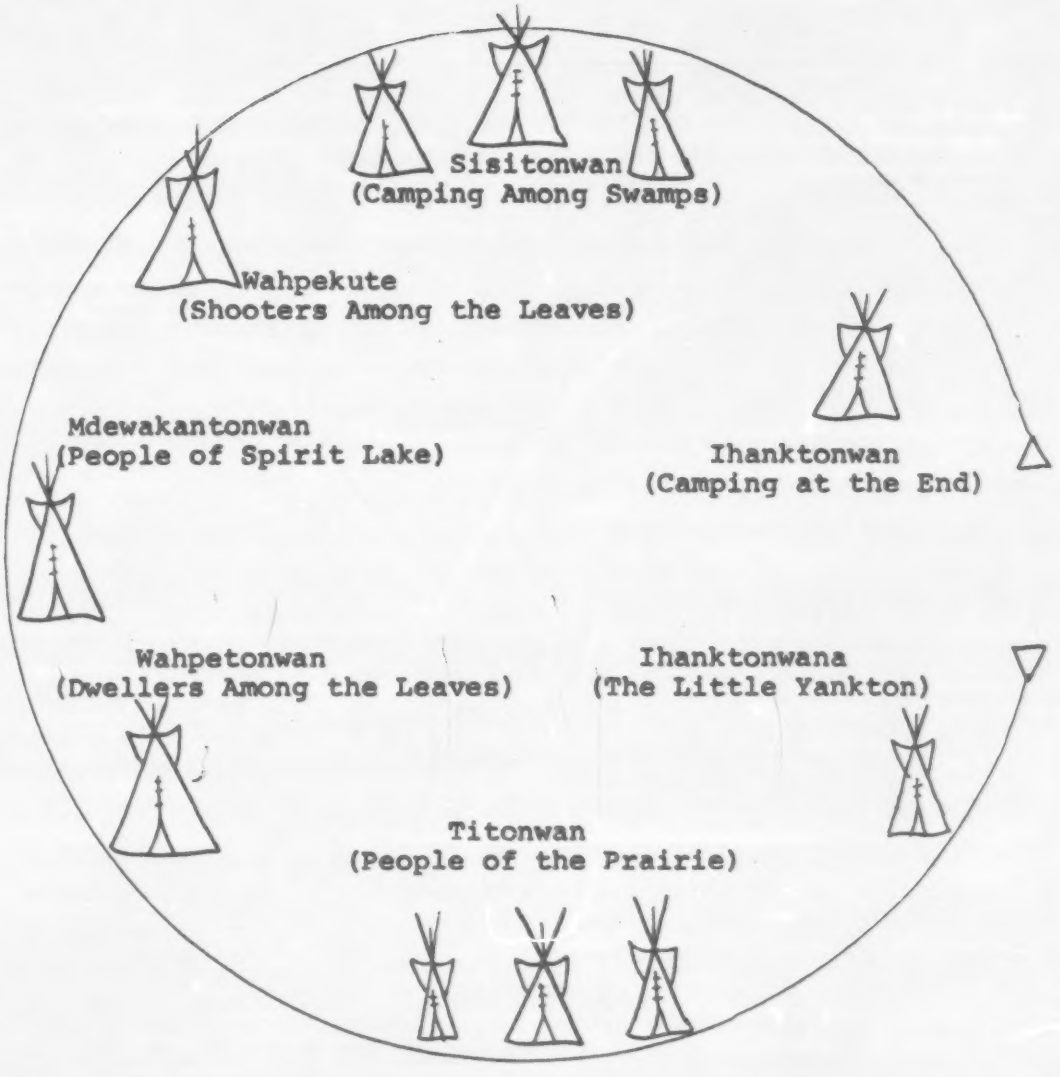
6. The Sans-Arcs (Bowless-ones) at Cheyenne River;

7. The Minneconjou (Planters Beside the Water), at Cheyenne River.

As the Teton Sioux grew in numbers, and the Santee and Yankton groups were confined to reservations (after 1862), the bands functioned more or less as the council fires did earlier--in a great circle controlled by annual or, in times of crisis, more frequent meetings. The bands were controlled by the chiefs (or war chiefs) and holy men (essentially peace chiefs and religious leaders). Beneath the bands were the governing units that functioned from day to day, the family. The extended family included grandfather, uncles, aunts, a whole range of people as the material of the unit will show. (For further information on the seven bands of the Teton, see Hassrick, The Sioux or James Howard, The Dakota or Sioux Tribe.

CAMP CIRCLE OF THE SEVEN COUNCIL FIRES*

The following is a chart of Dakota government in Minnesota, say, around 1700; the teacher will assist you to understand it.



*After James Howard, The Dakota or Sioux Tribe.

Formerly, in their Woodland home, the Dakota or Sioux were divided into seven bands or "council fires," commonly referred to in Dakota as the Oceti-Sakowin.

1. Mdewakantonwan, "Spirit Lake People" (referring to Mille Lacs Lake in Minnesota)

2. Wahpekute, "Shooters Among the Leaves"

3. Sisitonwan, or Sisseton, "People of the Boggy Ground"

4. Wahpetonwan, or Wahpeton, "Dwellers Among the Leaves"

5. Ihanktonwan, or Yankton, "Dwellers at the End (Village)"

6. Ihanktonwana, or Yanktonai, "Little Dwellers at the End"

7. Titonwan, or Teton,"Dwellers on the Plains"

With the movement of some of the groups south and west both cultural and dialectic differences grew up, and three great divisions of the tribe came to be recognized. The first four bands came to be known as the Santee division, or Isanyati "Dwellers at the Knife (Lake)." The fifth and sixth bands came to be known as the Middle Dakota, sometimes called Wiciyela "Those Who Speak Like Men." The Teton, constituting only one of the original seven fires, became a division as well, and are sometimes termed the Western Dakota.

DIVISIONS OF THE TETON SIOUX

Later, the Teton Sioux met in council at Sun Dance time in seven bands which were now almost as large as the old seven council fires. All other six of the council fires were placed on reservations in 1862, and the seven (or six, sometimes the Sihasapas were not included) bands of the Teton met. The bands of the Teton were as follows:

1. The Oglalas
2. The Sicangu
3. The Hunkpapa
4. The Sihasapas
5. The Two-Kettles
6. The Sans-Arcs
7. The Minneconjou

Your teacher will provide further material on the structure of the bands. In addition, read the following to learn how band leadership was developed among the Teton Dakota:

"The Band Chiefs in 1868"

by Father Peter John Powell*

The Lakota people, at the time of the Fort Laramie Treaty, had developed one of the most beautifully thought-out governmental systems possessed by any nation in the world. The men who constituted their legal system were the Council Chiefs, the headmen (or chiefs) of the warrior societies, and the members of the warrior societies themselves. All possessed their respective responsibilities in tribal government. The balance of power was closely defined; and the roles of the chiefs, headmen and soldier society members beautifully interlinked.

The Council Chiefs possessed the final authority. These Chiefs were the peacemakers, and, ultimately, the peace-keepers among the people. They had been chosen Chiefs because they best represented the ideal of what it was, and is, to be Lakota.

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*From Roxanne Ortiz, The Great Sioux Nation (Berkeley: Moon, 1977), pp. 63-66. Father Powell is from the Cheyenne group.

Most of the Chiefs had been great warriors in their younger years. However, even more important was the fact that they were pre-eminent among all other men for their wisdom, compassion and generosity. Generosity was considered the paramount virtue among the Lakota people; and it is considered the paramount virtue to this day. Thus these Chiefs, the Council Chiefs, were the men who best represented the essence of what it is to be Lakota.

The Chiefs then, were those wise men who ruled the people and who had the final say in the relationships between the people and their government. However, rather than use the word "rule," I should say that the Chiefs were the men who both led and served the people. For the Chiefs were, and still are, not only the leaders of the people, but also their servants. Rarely did a Council Chief seek to impose his own personal will upon the wills of his followers. Instead, ideally, he was the man who carried out the collective mind, the collective wishes, of his people. Ideally he was the wise, compassionate, generous leader who was willing to give all that he possessed, his life included, for the good of his people.

Working in a close, but subordinate, relationship to the Council Chiefs were the headmen of the Akicita or warrior societies. These were the men of action who carried out the directives of the Council Chiefs. They, and the men in their respective societies, were the guardians, the protectors of the people. The Akicita also served as camp police. At the time of the tribal hunts, the Council Chiefs appointed them guardians of the buffalo herds. Thus the Akicita regulated the activities of the hunters during the great tribal hunts, so that all families might have an equal opportunity to obtain a good supply of buffalo meat.

Thus, even though white authors often describe the Lakotas as being a warrior people, nevertheless it was the Council Chiefs, not the warriors, who governed the people. It was the men of wisdom, generosity, and often holiness as well, the men who represented the essence of goodness, who actually governed the people. Ideally, then, it was the Council Chiefs who gave the orders, and the warrior society headmen and members who carried out these orders as they affected the lives of the people as a whole.

These people, the Lakotas and Cheyennes, were a people whose theology, whose government, whose relationship to the environment was far advanced over that of the whites who first made contact with them. Ideally, then, it was the Council Chiefs who gave the orders, and the warrior society headmen and members who carried out those orders as they affected the lives of the people as a whole.

These people, the Lakotas and Cheyennes, were a people whose theology, whose government, whose relationship to the environment was far advanced over that of the whites who first made contact with them. Ideally, I believe that this still is true today. And I believe that it is time for whites to turn to the Lakotas, to my own Cheyenne people, and to Indian people as a whole, not only to learn what the relationship of man to his environment should be, but also to understand the very nature of man himself.

Name_____

LEARNING CONCEPT--CAN KPI OPI 1890 (Adaptation)

LEARNING ACTIVITY

Your assignment is to research and write about the events that took place at Wounded Knee in 1890.

STEP 1
View the film "Tatanka."

STEP 2
Complete the study guide for the film.

STEP 3
Read the following accounts of the Battle of Wounded Knee:

"Wounded Knee," The Sun Dance People, pp. 177-186 (D.A.)
Red Cloud and The Sioux Problem, pp. 306-329. (T.F.)
Bury My Heart at Wounded Knee, pp. 442-444. (T.F.)
"Wounded Knee: Tragic Epilogue," As Long as The Grass Shall Grow, pp. 8-9 (D.A.)

STEP 4
As you read, answer the following questions:

1. Why didn't the Sioux Indians want to accept the Sioux Bill of 1888?

2. What effect did the bill have on the attitudes of the Sioux people?

3. Why did the Indians begin to dance the Ghost Dance?

4. What was the first reaction of the Indian agent, H. D. Gallagher, to the Ghost Dance?

5. What was the effect of the Ghost Dance on the Indian people?

6. Describe the agent who replaced Gallagher. What was his name? What type of person was he as he is described in this literature?

7. How did the authorities attempt to regain control once it had been lost on the reservation?

8. Describe the series of events that followed at Wounded Knee from the time the Seventh Cavalry opened fire until the soldiers left the area.

STEP 5
View the videotape, "Mr. Fool Bull Reminisces: Wounded Knee."

STEP 6
Make a list of questions you have after viewing the tape. Take the questions to the teacher for discussion.

STEP 7A
Think about the information you studied in this unit. Imagine what it might be like to live as a Teton Sioux. Write a story that is related to what you have just studied. Try to include some of that information in your story. Your story might be about one or more of the following:

--an exciting event.
--a young person becoming an adult.
--a person who acts differently because he/she has learned different cultural patterns.
--making friends.
--getting married.
--a person who does something heroic.
--an important lesson or moral truth.
--growing up.
--dealing with supernatural forces.
--raising a family.
--an experience that isn't mentioned here, but one you would like to write about.

Choose this activity or STEP 7B.

STEP 7B
Write your report as a factual account for the Lincoln newspaper for the evening of December 30, 1890.

STEP 8
Take your writing to the teacher for editing. When you have finished editing, make a final copy.

Name_____

Film Study Guide

1. At the beginning of this film the speaker talks of the world as a universal whole. Explain what he means.

2. Why was the pipe special?

3. How did the Indians hunt buffalo before horses were a part of Sioux culture?

4. How did a Sioux woman know which buffalo belonged to her family?

5. How did the white man hunt the buffalo?

6. How did the Indian culture change after the white man killed so many buffalo?

7. Describe the interpretation of the vision as presented in the film.

8. How did the idea of the vision affect the Plains Indians?

9. What do you think about the last statement made by the narrator of the film?

10. Briefly describe your own feelings after viewing the film.

Name_____

LEARNING CONCEPT--CAN KPE OPI 1973 (Belonging and Belief)

LEARNING ACTIVITY

Your assignment is to research the events that began at Wounded Knee in the early 1970's and to write a report of these events in your own words.

STEP 1
Obtain copies of the newspaper accounts of the events that took place at Wounded Knee as they were recorded in the Lincoln Journal or the Lincoln Star. Your teacher will tell you where they are located.

STEP 2
Describe these events in your own words in about a one-page summary.

STEP 3
Arrange for a visit to the Nebraska State Historical Society. You will need to work there at least two days.

STEP 4
When you go to the Historical Society, locate 1973 copies of the newspaper, Akwasasne Notes. Find reports of the Wounded Knee events in the newspaper.

STEP 5
Copy a description of the same events reported in the Journal and Star, as they are written in Akwasasne Notes.

STEP 6
Make a list of questions you have about the events and the trials after reading these two accounts.

STEP 7
Obtain a copy of the book, The Great Sioux Nation by Roxanne Dunbar Ortiz.

STEP 8
Have your teacher discuss this book with you. Read the sections he/she suggests.

STEP 9A
Think about the information you studied in this unit. Imagine what it might be like to live as a Teton Sioux. Write a story that is related to what you have just studied. Try to include some of that information in your story. Your story might be about one or more of the following:

--an exciting event.
--a young person becoming an adult.

--a person who acts differently because he/she has learned different cultural patterns.
--making friends.
--getting married.
--a person who does something heroic.
--an important lesson or moral truth.
--growing up.
--dealing with supernatural forces.
--raising a family.
--an experience that isn't mentioned here, but one you would like to write about.

Choose this activity or STEP 9B

STEP 9B
Write a one- to three-page rough draft of a report describing the events of Wounded Knee-1973. Take this to the teacher for editing.

STEP 10
Write a final copy of your report or story.

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